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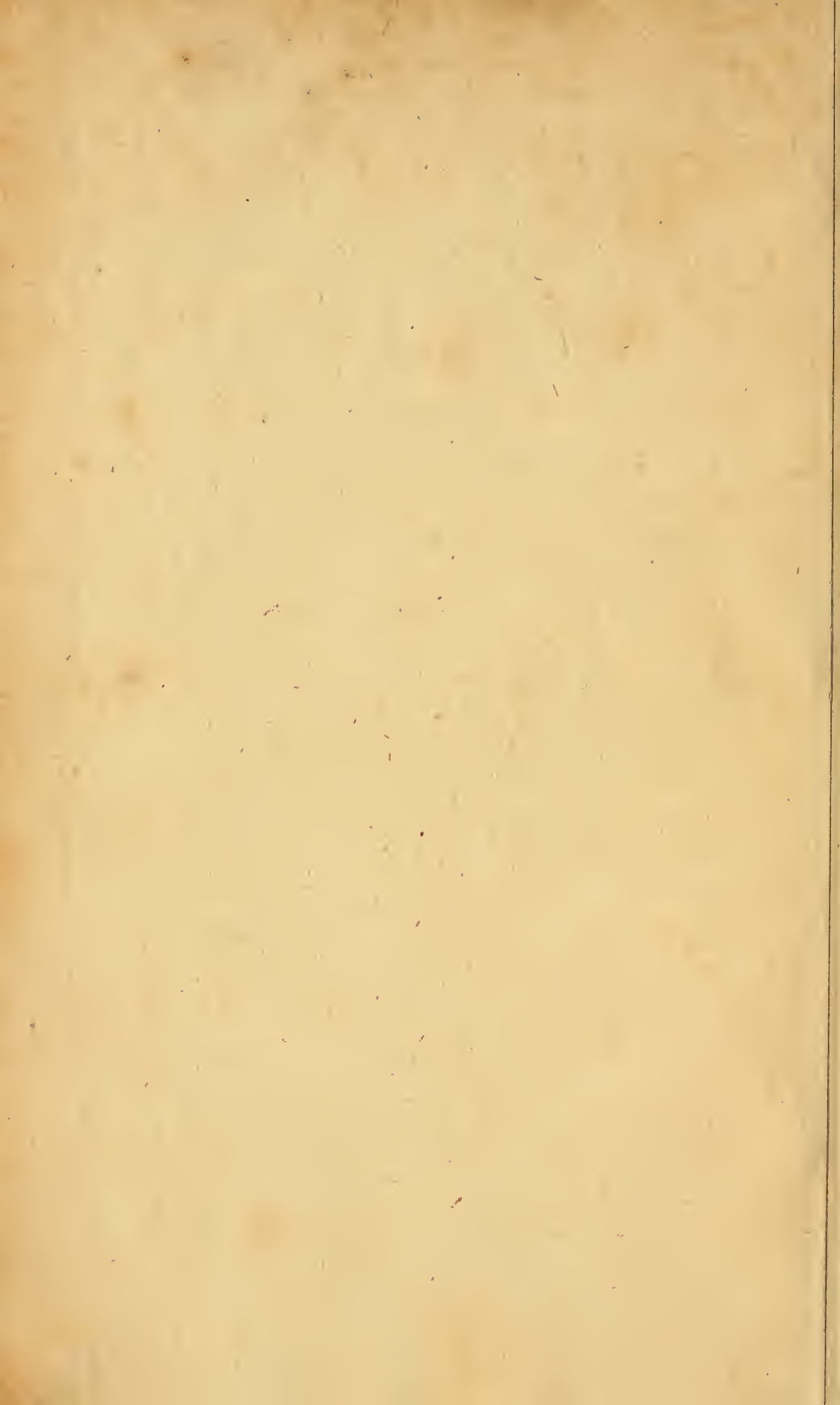
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T H E
D O C T R I N E

Of the Most Holy, and Ever-blessed

T R I N I T Y,

Briefly S T A T E D, and P R O V E D ;

W I T H

The O B J E C T I O N S against it A N S W E R ' D : In
a *Summary View* of the *Whole Controversy*.

As it was Delivered

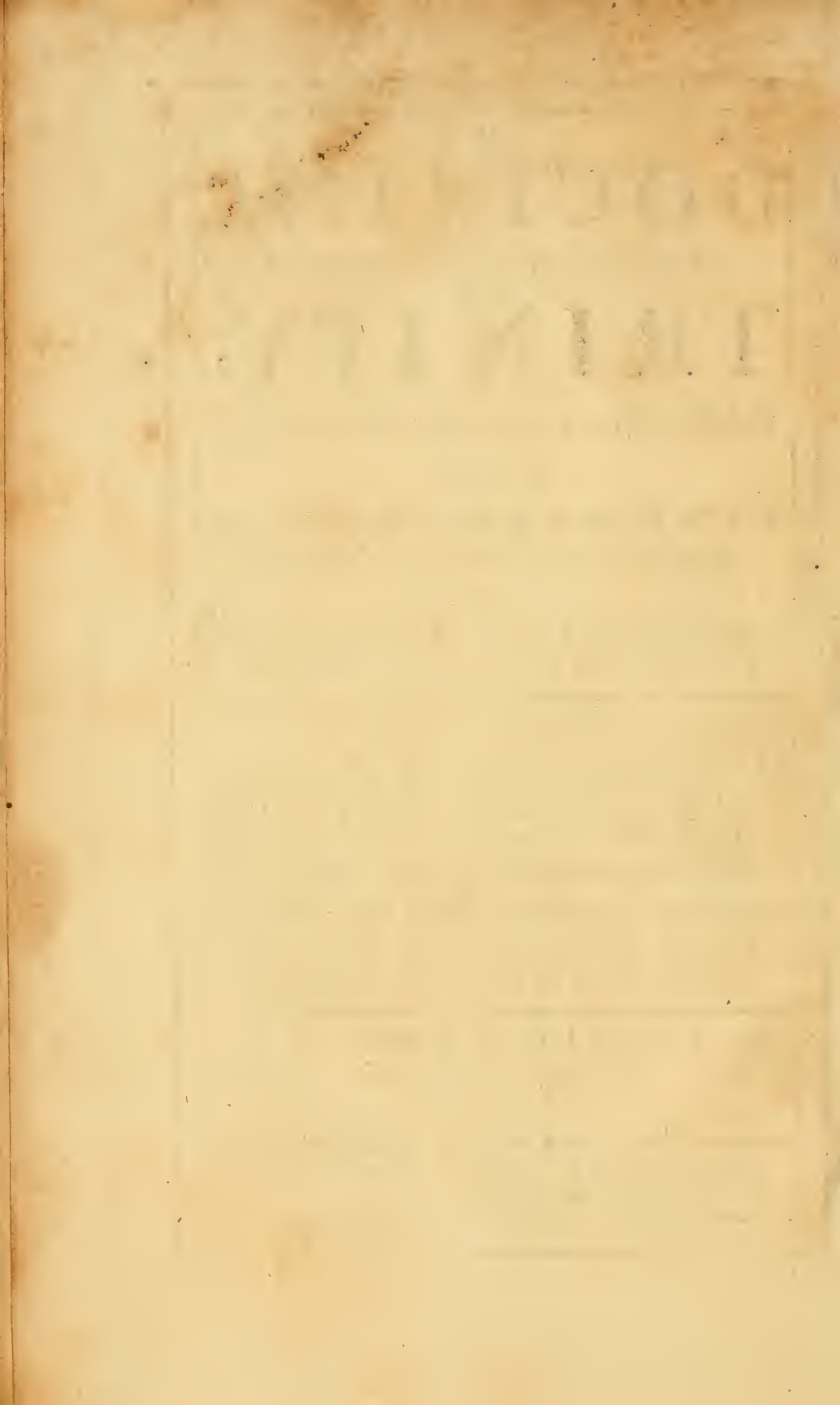
In the Cathedral Church of St. PAUL, at the
Lady MOYER's Lecture, in 1729, and 1730.

To which are added,

D I S C O U R S E S upon the P A R A B L E
of *Dives* and *Lazarus* ; setting forth the
deplorable *Corruption*, *Immorality*, and
Infidelity of the Present Age ; shewing the
absolute *Necessity* of a *Holy Life* ; demon-
strating the *Certainty* of a *Future State*,
and the *Truth* of the *Christian Religion*.

By JOSEPH TRAPP, D. D.
Minister of *Christ-Church* and *St. Leonard's Foster-lane*,
L O N D O N.

L O N D O N : Printed for R. WARE at the *Sun* and *Bible* in
Amen-Corner, and L. GILLIVER at *Homer's Head* against
St. Dunstan's Church, *Fleetstreet*, 1731.





T H E

P R E F A C E.



*H O' Something has been said, in my * Introduction to These Discourses upon the Trinity, concerning the Occasion, Design, and Method of Them; it may be requisite, in This Place, to give a little more particular Account of Those Matters, than was proper to*

* Page 4.

A 2

be.

be given in a Sermon. I was long, and much, sollicitd, to undertake That Service ; but absolutely refused it, upon This Consideration that the Subject was quite exhausted by several late learned Writers, Dr. Waterland especially : To whose excellent Performances I thought Nothing material could well be added by Anybody, much less by so mean a Person as Myself. However, I chanc'd to drop a Word, tho' with little or no Design, that I had by me a Sett of Sermons upon That Subject, preach'd some time before the Lady Moyer's Lecture was founded : And as the Scheme of them was laid so wide, as to take in the whole Extent of the Controversy ; All I could now do (if I could do any thing) was to review and correct Those Discourses, ingrafting up, and down, under the several Heads (which
were

were exactly the same, as they are Now) some of the most remarkable and material Passages of What has been lately publish'd by Dr. Waterland, Dr. Knight, and One, or Two more, the First-mentioned especially; inserting some in their own Words, (which are Here always distinguish'd by double Comma's) referring to others in marginal Notes; and so reducing the whole Controversy into a short, and narrow Compass. This was immediately laid hold of; and I was press'd to pursue That Method. Whether I have with any Judgment selected the Passages from Those Authors, which I have incorporated into my own Composition; and whether That in itself be any thing worth, must be left to the Judgment of Others, particularly Those Authors I mention'd. The Result of my Endeavours, as to
Both,

Both, the Reader has now offered to his View; and I hope it will be of as much Use, as Summaries and Abridgments generally are.

And That indeed may be great; much to common Readers; some to Persons of considerable Learning; but most of all to young Students in Divinity. Yet let not These Last make such a Use of Abstracts, and Compendiums; as to neglect the more large and diffusive Works of great and learned Men. Let them not, for example, in This very Instance, read Bishop Bull, and Dr. Waterland, the less upon the account of This Summary, but the more; nor the Primitive Fathers of the Church the less upon their account, but the more. Smaller Treatises should be read both before, and after great ones; Before them, for
Prepa-

Preparation ; and after them, for Recollection.

I have inserted nothing from some late Writers against the Arians, tho' their valuable Works ought to be read with the utmost Attention ; because, as I thought, I had not Time for it.*

Notwithstanding which (how it so fell out, I know not) when my eight Sermons came to be printed, They appeared to take up so little Room, as not to make a competent Volume. I was not sorry for This in one Respect : because it gave me an Opportunity of adding the Discourses upon the Parable of Dives and Lazarus, written some Years since ; which I had Thoughts of publishing one time or other, and which I think are very proper to accompany Those with which

* Particularly the learned Dr. Berriman, and Dr. Bishop.

*they are now published. Heresy is nearly related to Infidelity; and Immorality in Practice to Both. It has happen'd too that the * Conclusion of the Sermons upon the Trinity makes a perfect Connexion (as if it had been purposefully intended) between Them, and Those which follow upon the Parable. And I was the more willing they should follow, for another Reason; because They are (as, according to the Scope and Drift of the Parable, it was necessary they should be) a Miscellany of Practical, and Speculative Points, intermingled with each other. For mere dry Controversy is, to Me at least, a tiresome Exercise. And besides, There is This great Mischief always attending Disputes about Religion; that our*

* From Page 305, to the End.

Heads being so busily employ'd in discussing its Truth, our Hearts are in danger of losing its Power and Efficacy: For all which, by the Way, Those who make These Battles necessary, by unreasonably and impiously assaulting our holy Faith, have a dreadful Indictment to answer at the Day of Judgment. Very useful therefore, as well as agreeable and relieving by its Variety, it must needs be, to see the Certainty of Natural and Revealed Religion demonstrated, as it were by the Bye, in a plain Practical Treatise; and a Chain of Argumentation from Reason, and Facts, diversify'd, and interspersed with Precepts of Piety and Vertue, and Persuasives to a holy Life. Here we have our Eye at once both upon the Truth, and the Practise of our Religion; which are so blended and interwoven,
b *that*

that we necessarily employ our Thoughts upon Both at the same time. The Former enforces the Latter; and the Latter make us more heartily receive, and embrace the Former.

*I have in the Discourses Themselves said so much upon That melancholy Subject, the miserable Corruption of the present Age both in Principles, and Practise; and the unparallel'd Insolence of Infidelity, and Profaneness; that I will say nothing of it Here: but only desire all sincere Christians, Laity, * as well as Clergy, to stand by us, and assist us, in defending the Cause of God and his Religion; Those who are able, Laity again, as well as Clergy, by their Writings; All, by their Prayers, and*

* Who will rise up with me against the Wicked? Or who will take my Part against the evil Doers? Psal. xciv. 16.

their Lives: Shaming, and confounding our common Adversaries, by the First, and the Last; and drawing down the Divine Blessing upon Us, and Themselves, by all Three.





ERRATA.

PAGE 21. line 15. after *Holy Ghost* read, *being in some sense distinct, are yet the one, &c.* p. 24. l. 22. r. *stronger.* p. 31. l. 17. dele, *has deny'd that it so signifies;* and for *making* r. *makes.* Ib. l. 18. after *Jehovah* r. *special-ly.* p. 51. Marg. at bott. after 118. r. *and Dr. Knight's 6th Sermon throughout.* p. 58. Marg. bott. after *Chap. V.* r. *See also Dr. Waterland's 2d Def.* p. 164, 165. p. 61. l. 1. r. *divide.* p. 72. l. 2. r. *Strictures.* p. 73. l. 1. Marg. bott. r. *Ἐπιτέλει.* p. 74. l. 1. after *Justin* dele (,) Ib. l. 9. after *God* make (?) p. 86. l. 16. dele *thro' whom, and.* Ib. l. 22. f. and r. *with.* p. 87. l. 2. Marg. bottom r. *Defence.* p. 92. l. 8. r. *Identical.* l. 16. r. *Identity.* p. 101. l. 9. r. *signifies.* p. 108. l. 15. r. *superinduced.* p. 119. l. 2. after *Fathers* dele [.] p. 121. l. 28. f. xi. r. ii. p. 125. l. 16. after *do* make a [.] p. 129. l. 12. r. *κρίσεως.* l. 14. r. *πρωτότον.* p. 132. l. 14. r. *ὑπ'.* p. 136. l. 9. r. *ὑπάρχων.* p. 137. l. 15. r. *μορφή.* p. 173. l. 11. r. *far.* p. 178. l. 5. for [.] make [.] p. 181. l. 2. after *two* r. *essentially.* p. 252. l. 24. r. *Question.* p. 289. l. 12. after *Body* make [.]





The Doctrine of the Ever- blessed Trinity, &c.

I. John v. 7.

*For there are Three that bear Record in
Heaven; the Father, the Word, and the
Holy Ghost: And these Three are One.*



T will be objected by the Adversaries of the Doctrine I am about to defend, that before we treat upon *This* Text of Scripture, we ought to prove that it really *is* one. And we are ready to acknowledge that there are Arguments, seemingly of no small weight, against the Genuineness of this Verse. It would be improper in a Discourse of this Nature to trouble you with a Dispute about Manuscripts and ancient Copies: For That I refer you to * learned Writers

* See Dr. Wallis's 2d Serm. on the Trinity. Mr. Martin's Critical Dissertation, &c. Dr. Mill's Prolegomena; the Commentators, &c.

who have examined this Matter at large. I only just mention three things. 1st. That This Passage is twice cited by St. *Cyprian*, and manifestly alluded to by *Tertullian*; who both lived and wrote long before the Council of *Nice* was assembled; and before *Arius* was born. 2^{dly}. That if the difference of Copys be occasion'd by any *Falsification*; it is, at least, and to speak very modestly, as likely to be chargeable upon the *Hereticks* for *expunging*, as upon the *Orthodox* for *adding*; considering that gross and notorious Frauds have been proved upon the Former, and not upon the Latter. 3^{dly}. That if it happen'd by *Error* of the Transcribers; such a Mistake is much more easily made by *omitting* a Clause, than by *inserting* one; especially, when the *same Words* occur *twice*, very *near* together; which is the present Case. To This I might well add, that the Argument against us is purely *negative*; that several *other* Passages in the Scriptures, as well as in most Writings of Antiquity, are wanting in some Copys, yet are not therefore deem'd *spurious* by our Adversaries themselves: And lastly that without This Clause the next Verse is maim'd, and hardly good Sense; the Words in *Earth* standing disjointed by themselves, whereas the Words in *Heaven* (as
we

of the Trinity.

we now read them) make a clear, strong, and elegant Antithesis. For these Reasons, Those Copys in which this Passage is found are more likely to be true, than Those in which it is wanting. And therefore, why some Men, who profess to believe the Doctrine of the Trinity, should be forward, and almost zealous, to give up This Text, may seem a little strange; but I will not presume to determine any thing concerning it. Be That as it will, this Verse stands in our Bibles, and is generally received by the Christian Church: And whether it be genuin, or no, the Article contain'd *in* it can very well subsist *without* it; being supported by a Multitude of other Scriptures, the Authority of which is allow'd on all hands to be unquestionable. Not that I would therefore easily part with This illustrious Testimony, as Those I hinted at seem disposed to do: And I chuse to ground my ensuing Discourse upon This, rather than any other; because there is no *one* Text in which the great Article of the Blessed Trinity is so *fully* and *succinctly* delivered, tho' very many from which it may be *clearly* and *satisfactorily* proved. That it really *does* contain this Doctrine, and what is the true *Sense* and *Meaning* of the Words; shall be shewn, when we come

to the direct *Proof* of the Doctrine itself.

Which has been of late Years so largely and so well discuss'd, partly in Sermons from This Place, partly in more particular Writings of learned Men, *One* * especially; that were I not called to this Service, I should think myself engaged in a very *superfluous* Task, and guilty of great *Presumption* in *undertaking* it. Nor could I *at all* have been prevailed with to do so; were it not that my *chief* Design is to say *in short* what has already been said *at large*, and to give you a *Summary* of the whole Controversy: Which I think is now the only thing that reasonably *can* be, or *ought* to be done *in* it.

But before we proceed, it will be requisite to take notice of two popular Prejudices against discoursing upon this Subject *at all*, at any Time, or upon any Occasion. *1st*. That it is not a *practical* Point, but wholly *speculative*. *2^{dly}*. That it is exceeding *difficult*, *obscure*, and even *unintelligible*; especially to the unlearned, and the common People, who are the Generality of Mankind.

To the First of these I answer; that admitting it were purely speculative, still if

* Dr. Waterland.

it be a Divine Truth, and plainly to be proved from the Holy Scriptures, it ought to be believed: And if God requires our Assent even to a merely speculative Point, he has Reason for it, whether we know it or no; and how dare we contradict him? But besides, the Fact is not true; the Doctrine of the Trinity is not purely matter of Theory, but in a very great measure practical. A Point may be practical in several Respects; with reference to the use which we *should* make of it, or to the use which we actually *do* make of it, or to *both*. Now the Doctrine of which we are speaking is practical in both these Regards. Did God take human Nature upon him to redeem us? And does not the Consideration of This tend to Practice? Does it not shew the Malignity of Sin, which made such a Propitiation necessary; and teach us, that if we do not lay hold on This Redemption, we are lost for ever, because it is impossible there should be any greater? Then I hope it will be allow'd by all Christians at least, that the Messiahship of *Jesus*, and the Truth of the Christian Religion, are Points of great Importance, and relating to Practice. But it may appear in the Sequel, that even These Points are nearly affected by the Doctrine we are considering. Again: If the

The Doctrine

Son and the Holy Ghost *be* God; *ought they not* to be honour'd, ador'd, pray'd to, and glorify'd as such? And if they be *not* God; *ought they* to be honour'd, ador'd, pray'd to, and glorify'd as such? If they be not God; We who call ourselves Orthodox, are Idolaters: If they be God; Those whom we call Hereticks upon this Article, are Blasphemers. Nay *all* the *Arians*, and *those* of the *Socinians* who pay Divine Honours to Christ (for they are divided upon That Point) are in a *Dilemma* upon this Subject: If he be God, they are *Blasphemers* in denying his Divinity: If he be not, they are *Idolaters* in worshipping a Creature. And if the true Worship of God, and Idolatry, Recognizing him on the one hand, and Blaspheming him on the other, be not practical Points; I know not what are. And indeed, tho' most of our Unbelievers and Hereticks among the Laity have exploded the Doctrine of the Trinity as a mere speculative and scholastical Nicety; yet the few Ecclesiastics who oppose it do readily acknowledge that its Truth or Falshood is a Matter of the greatest Moment and Importance: as it certainly is, if any thing be so.

2. As to the Other Prejudice against treating upon this Doctrine, *viz.* that it is

exceeding obscure, difficult, and even unintelligible, especially to the unlearned, and to the common People; I have already shewn that it is *important*, and shall hereafter prove that it is *true*: And nothing which is *important*, and capable of being prov'd to be *true*, can be *so difficult* as to be *incapable* of being *understood*. It will appear from what I shall discourse, that if even the meanest Capacities cannot (as indeed they cannot) understand *all* that is usually said upon it, they may however understand a *great deal*; *enough*; *as much as is necessary*; the *main Drift* and *Substance* of the Doctrine. As it is partly mysterious, so it is partly intelligible: To set out the Bounds of which Two, is one Part of my Undertaking. The Trinity is as intelligible as * *Omnipresence*, *Eternity*, God's *Simplicity*, *Self-existence*, &c. and the *Three* and *One* much more easy to be reconciled than † *Fore-knowledge* in God, and *Free-agency* in Men.

The most learned and knowing will never be able to *comprehend* the *Mystery*; but even the unlearned, and the common People are capable of *apprehending* enough to yield a rational *Assent* to the *Article*.

* See Dr. *Waterland's* 1st Def. Query 21. and his 2d Def. p. 427, &c.

† See Dr. *Waterland's* 2d Def. p. 425.

In discoursing upon which, I shall,

I. *State the Doctrine*, consider the *Terms* of it, and shew what we are to *believe* concerning it.

II. *Prove* it, from *Scripture*, and *Antiquity*.

III. *Answer* the *Objections* urged against it; and against the *Creeds*, *Explanations*, and *Definitions* of the *Church*, upon it.

IV. Shew the *Absurdity*, and *Impiety*, of the *contrary Schemes*.

V. Add some *promiscuous* Considerations, chiefly in point of *History* and matter of *Fact*; which, tho' they do not so properly *come under any* of the foregoing Heads, yet greatly tend to *strengthen* and *confirm* them *all*.

VI. Lastly, Conclude with some *Observations* or *Reflections* upon the Whole, relating both to our *Faith*, and *Practice*.

I. In the first place then, I am to *state* the *Doctrine*, consider the *Terms* of it, and shew what we are to *believe* concerning it.

And

And here we must premise This one Observation, which will contribute to the clearing of what follows; *viz.* that in those Words [*what we are to believe*] we include both *Scripture* and the Authority of the *Church*. We are to believe whatever is delivered *in* Scripture, or can be proved *from* it; and to acquiesce in the Explications and Definitions of the Church upon it: Provided those Explications and Definitions be not contrary to Scripture; of which every particular Christian is to judge, according to the best of his own Understanding, and the best Helps he can procure. The Authority of the Church in these Matters, and its Consistency with every private Person's thinking for himself, and believing and acting according to the best of his own Judgment, are Points which have been elsewhere particularly consider'd: At present I take That for granted, as I may fairly do; and the Way being cleared by this Observation, I proceed thus.

There is one only God; and the Father, Son, and Holy Ghost, are That one God. So much as this is expressly declared in Scripture, or may be plainly proved from it; and all those *Terms* are used in Scripture. But because in the Unity of the Godhead we have three Ideas; Fa-
ther

ther, Son, and Holy Ghost; and they are not, and cannot be, three Gods; hence it comes to pass that we naturally seek for another Term. The Word *Person* therefore has been made choice of; and we say that in the Unity of the Godhead there are three Persons. This Word (to put it at the lowest) might serve very well, tho' we had not a clear Idea annex'd to

Heb. i. 2. it. It is a Scripture-Term; (*the express Image of his Person*;) and distinct *personal* Characters, as we ordinarily use That Word in common Discourse, are apply'd to the Father, Son, and Holy Ghost, distinctly consider'd. Nor is it any reasonable Objection, that we have not a clear and adequate Conception of *Person*; supposing the Fact to be true: For, (as I have elsewhere observ'd, and shall now a little more particularly consider it)

“ That Doctrine which has been advanced by Some, that we cannot rationally assent to any thing, unless our Ideas are perfectly clear, adequate, and distinct, is a most false Assertion; as appears by Experience to all who reflect upon the Workings and Operations of their own Minds: Which will inform them, that they very frequently yield an Assent, and that a most reasonable one too, even when their Notions are confuse,

“ in-

“ inadequate, and obscure. And indeed if
“ it were otherwise; it would follow,
“ that we can know nothing of a Pro-
“ position, unless we knew every thing
“ relating to it: And whoever shall affirm
“ That, may as well affirm, That unless
“ we knew every thing in Being, we can
“ know nothing at all.” Let us apply
this Assertion of theirs to another Instance,
among many more which might be pro-
duced; and see how true and just it will
appear. Few Words occur more fre-
quently, both in common Discourse, and
in Philosophy, than the Word *Substance* :
And yet a late celebrated Philosopher
over and over asserts, That we have not
a more confused, indistinct, or inadequate
Idea, than That of Substance; and that we
mean nothing by it, but an indeterminate
Something which supports Accidents *.
And this very Author is the Idol of those
who are the most open Adversaries to
the Doctrine of the Trinity, and indeed
to all revealed Religion. How much
Countenance he gives *them*, or how much
Injustice they do *him*, it is not my Busi-
ness to enquire; tho’ as to *Revealed Re-*
ligion, nothing can be more plain than
that he was directly against them. How-

* *Locke's Human Understanding*, p. 158, &c.

ever, they might well spare those Scoffs and Taunts which they throw out, while they tell us that, according to our State of the Matter, the three Persons are three *Somethings*, or three *we know not whats*: For why may not *Person* be a *Something*, or a *we know not what*, as well as *Substance*? Notwithstanding which, when they say Substance is That which subsists by itself, that Man is a Substance, that Gold is a Substance, &c. do they by those Propositions assent to Nothing? Nay to put it further; when they affirm that *God is a Substance*, Both the *Ideas* are confus'd, inadequate, and obscure: For who has a full and perfect Conception either of Substance, or of God? And yet do they by That Proposition assent to Nothing? Nay, is not their Assent very rational; tho' their Ideas are far from being clear and adequate? Where then is the *unintelligible Talk*, in the Doctrine of the Trinity, any more than in those Propositions, and in many others, to which themselves, as well as we, daily and very rationally assent? But after all, our Conceptions about this Matter are not so obscure and imperfect as is pretended: By *Personality* has been commonly understood, *a particular manner of subsisting and acting in an intelligent Being*. And

a late most learned Author has given us this very clear Definition of a *single Person*; “ that it is an intelligent Agent, having the distinctive Characters of *I*, *Thou*, *He*; and not divided or distinguished into more intelligent Agents capable of the same Characters.” For the unfolding and illustrating of this, I refer to the excellent Writer himself*:

But tho’ we could not well explain what we *do* mean by such or such a Term, yet we may tell what we do *not* mean by it; which is something considerable. Thus in the present Instance. By the three *Persons* in the Trinity, we do not mean no more than three distinct *Attributes* of the Deity: nor three *Characters* or *Relations* only; as when the same Man is at once a *King*, a *Father*, and a *Priest*; the Holy Scriptures manifestly making a greater Distinction between them than this will amount to: Nor on the other hand, three distinct *Substances*, *Minds*, or *Spirits*: For then (each of them being God) it would, according to the Ideas which we have annex’d to those other Words, unavoidably follow that there are three Gods. The

* See Dr. *Waterland’s* 2d Def. from p. 364 to p. 369. See also his *Sermons*, p. 142, 143, &c.

Middle therefore between these two Extremes is to be chosen, implying something more than three *Attributes, Relations, or Characters*, and something less than three distinct *Substances, Minds, or Spirits*. But what That Something positively is we cannot fully determine: And yet our Assent to This Proposition, In the Unity of the Godhead there are three Persons, is most rational, for the Reason before insisted upon.

I have enlarged only upon the Word *Person*: For as to the other Terms, *God, Three, and One*, they are as intelligible here as any where else; and we need say no more of them.

Neither is there any *Contradiction* in the Doctrine of the Trinity, as it is most falsely and unjustly alledged. Because the Terms are not affirmed of the same Thing, and the same Respect; as they always must be to make a Contradiction. To say that three Gods are one God, or that three Persons are one Person, is indeed a Contradiction: But to say that there are three Persons in the Godhead, or that the three Persons are one God, is no more a Contradiction than to say that there are three Lines in one Triangle; or that Three Men are one Company. Far be it from

us to pretend that this is any thing like a Parallel to the present Case, or even any thing like an Illustration of it; for we pretend not to explain the *Manner* of it by any Similitudes or Comparisons whatsoever. We only *so far* apply these Instances, as to shew there is no *Contradiction* in our Account of the Trinity: If there were, we acknowledge that it is impossible it should be true.

However, tho' we presume not to explain the Manner of this great Mystery; (for it would be no Mystery at all, if we could explain it) yet clear it is from Scripture in the next place, that there is a *Distinction* between the three Persons *as such*; so that what is personally ascrib'd to one, cannot be personally ascribed to the other Two; tho' they are all God, and the *essential* Attributes of the Deity are common to them all. The Father is *unbegotten*; the Son *begotten*; and the Holy Ghost *proceeding*. What this Fatherhood, and Sonship, this Generation, and Procession is, we are utterly ignorant: Father and Son indeed, *as such*, imply something of Priority and Subordination; and the *Procession* of the Holy Ghost from the other Persons implys a Subordination to them: But for the Manner of this, we are only sure it is not the same with what is express'd
by

by the same Words when apply'd to us Men; but directly speaking, it is an ineffable Mystery: *That* it is so, we can prove from Scripture: But *how* it is so, is to us absolutely incomprehensible.

And therefore perhaps it were to be wish'd that Some had not attempted so far as they have to explain this Mystery, tho' they disclaim'd the Explanation of it; especially in the Article of *Subordination*. Certain it is, that a *Subordination* there must be: But then have they not too determinately and particularly expressed themselves? However, whether those Writers did well in using such Expressions, or not, this is certain, that they *explain themselves* so as to agree in a Catholic Sense; to establish the Unity of the Godhead, and the Trinity of Persons in it; and to exclude all those Heresys on both Extremes, which are opposed to this Doctrine. The Word *Cause*, for instance, as apply'd to the Father, (which seems the most liable to Exception) is by them so understood as not to make a *Creature* of the Son. They agree (and that they agree in the *Truth*, is clear from Scripture and Reason in Conjunction) that the Divine Essence is one and the same; that the second and third Persons are *eternal*, and have all the other
essen-

essential Attributes of the Deity : yet that the *Father* only is *unoriginated*, and the *other two* Persons *originated*. And tho' I will not myself go about to explain what I declare to be inexplicable; yet I will observe that there is no Contradiction in this Matter. There is a Difference between *being originated*, and *beginning to be*: There may be a coeval Emanation of one Person from another in an eternal Being, as That of Light from the Sun in a temporary one. It may likewise be of Use to those who are capable of abstract thinking, to have their *Ideas* upon this Subject in *some measure adjusted*; which we may attempt without pretending to fathom the *Mystery*, or explain what we declare to be inexplicable. This Emanation then of two of the three Persons in the Deity *may be* by a *Necessity* of Nature, and yet by *Will*, in *one* Sense of the Word last mentioned*. *Self-Existence* may not, at least, as to *Reason*, be an *essential* Character of the Deity, but a *personal* Character in it: And it appears by consequential Deductions from *Scripture*, that it is the latter, and not the former: Every one of the Persons is *necessarily* existent, the Father only *Self-existent*. The

* See Dr. Watterland's Defence of some Queries, from p. 125 to 131 *incls.* 2d Def. 280, 302. &c.

Second Person of the Trinity (and the same is true of the Third) is *supreme Lord and Father of all*, &c. in one sense, *i. e.* with respect to *created Beings*: But the *First only* is so in another sense, *i. e.* with respect to the *Persons of the Deity*: In which there is a *Subordination of Persons*, but not an *Inferiority of Nature*; or in other Words, there is a *Priority in Order*, but not in *Time*, nor *Essence*. How the same *individual Essence* should be *communicated* by one Person to another, is altogether *incomprehensible*; and must remain so, 'till we have full *Ideas of Person and Essence*, and the *Principle of Individuation*. But that the three Persons are one and the same *individual Essence*, is certain; if the Father, Son, and Holy Ghost be one and the same God: as it is evident from Scripture that they are. I only mention these things: *Some* will understand them, and to Such they must be *of Use*: If *others* cannot understand them, it is not necessary that they should; and they may give a rational Assent to the Article without them. But no more of This: In all which we pretend not to *explain the Mystery*, but only to *state the Doctrine*; yet observing withal, that provided we advance nothing which may
tend

tend to overthrow or undermine the Doctrine of the Scriptures; that we do not *wander too far*, indulging our *Vanity* and *Curiosity*; nor insist *peremptorily* and *dogmatically*; nor *disturb* the *Peace*, nor *oppose the Authority* of the *Church*; provided all this be carefully guarded against, it may be of great Use to offer some *Distinctions* of *Ideas* to such as are *capable of apprehending* them; in order to answer the Cavils of unreasonable *Gain-sayers*, who desire to be thought *Philosophers* rather than *Christians*. Concerning which more perhaps may be said in a more proper Place; but I will not here clog the necessary previous State of the Doctrine, with unnecessary, however useful, Speculations.

These things, I say, are highly *convenient* to *guard* and *defend* this Article of our Faith; tho' they are not *Parts* or *Branches* of it. But as to the *Article itself*, to sum up all I have offer'd upon *That*, the Account of what we are to believe in this Matter, some of which we *do*, and some of which we *do not* understand, is in short This.

In the Unity of the Godhead there are three Persons; Father, Son, and Holy Ghost. These Persons are not three *Characters* or *Relations* only, in the same

Substance, Mind, or Spirit; but something *more*; because the Scripture plainly makes a *greater Difference* between them: Nor, on the *other* hand, are they three distinct *Substances, Minds, or Spirits*; because they would then (each of them being God) be three *Gods*. The Two latter are likewise more than *Attributes* of the Deity, because they have the *whole Nature* of God: And much more, for the same Reason, they cannot be God in an *improper* Sense, *i. e.* be *Creatures*. They all *agree* in being the *one God*, and *differ* in their *Personal Characters*; which are in Scripture clearly *distinct from*, and *some* of them *incommunicable* to each other. They are not three distinct Persons as *three Men* are; but in a *manner of subsisting* to us *incomprehensible*. I do not say that thus much is *absolutely necessary* to be *explicitly believed*, and *professed* by all Christians: For as *Abilitys* are *different*, there must be a *Diversity* in the *Assent*. If then even This be too difficult for the meanest Capacities; let them take it thus.

The Father, Son, and Holy Ghost, being three Persons, are all one and the same God. If they do not at all understand the Word *Person*; they must, and very reasonably may, assent to the whole Article, tho' there is something in it
which

which they do not understand. Let them assent to what they are capable of apprehending by the best Use of their own Faculties, and the best Instruction they can get; for no body is obliged to any more. As to comprehending the Mystery, we are all in the Dark; both the Knowing and the Ignorant, the Learned and the Unlearned. But then tho' the *Manner* be incomprehensible, the *Thing itself* is certain: And thus much *may be apprehended*, and *must necessarily be believed* by all Christians who have the Gift of common Reason; viz. "That the Father, Son, and Holy Ghost ~~are~~ the one only God: Or, in other Words, That the Son and Holy Ghost, as well as the Father (for about Him there is no Dispute) are really, and in the same sense, God." To *prove* which, both from Scripture and Antiquity, is the Second thing I proposed.

II. For the *Scripture-Proof* of this Doctrine, even the Old-Testament affords us Arguments of no little Moment; especially considering the Light reflected upon them from the New. But tho' I shall by no means neglect *them*; yet I shall insist chiefly upon those taken from the latter, as being more *full* and *direct*. Many indeed, as it will appear, have a View

*being in. v.
and dis-
and got*

to both Testaments, and in That View have the greatest Strength and Clearness: Things which are spoken of the most high God in the one, being expressly declared to be spoken of our Blessed Saviour in the other.

To proceed therefore, I shall first produce some Passages which relate to the whole Trinity, the three Persons jointly consider'd: And then 2dly. Some which relate to the Son, and the Holy Ghost, distinctly.

Of the first Kind is 1st. my Text itself: Supposing, at present, the Verse to be genuin. That by *ὁ Λόγος, the Word*, St. John means the same here as he does in the first Chapter of his Gospel, will, I presume, be granted; and what That is we shall see in due time and Place. The Father, Son, and Holy Ghost then are *One*; and what can be plainer? *ἐν εἰσι*: They are *One*; i. e. one Essence or Substance. Like That of our Blessed Saviour, *I and the Father are one*, *ἐν ἑσμεν*. No, say

Joh. x. 30. some Objectors, the Meaning is no more than that the *Three* here mentioned are *One* in *Testimony*. But 1st. This is *gratis dictum*; said without Proof; and all Expressions are to be taken in their literal and most obvious Sense, unless good Reason be shewn for the Contrary. To say *That* is
the

the Case here, because the Father, Son, and Holy Ghost *cannot* be one in Essence or Substance, is to suppose the Thing in question. True it is, they are named as witnessing, or bearing Testimony; viz. to this Truth, *that Jesus is the Son of God*. Yet surely it is very good Sense to say, that being one in Essence, they must needs be one in Testimony: But if the latter be *all* that is intended; how comes the Expression to be alter'd in the very next Verse, *the Spirit, the Water, and the Blood, and these three*, not *ἐν ἑσσι*, but *εἰς τὸ ἐν ἑσσι*: not *are one*, but *agree in one*. In short, the Passage runs clearly thus: The three in Heaven are one even in Essence, and therefore must be so in Testimony: The three on Earth, tho' not one in Essence, do yet agree and are one in their Testimony.

2dly. Our next Argument is taken from the *Commission to Baptize*, and the *Form of Baptism* prescribed by our Blessed Lord himself: *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*. The Commission to baptize, or make Christians, is a thing of the utmost Moment and Importance; and can issue from no Authority less than Divine. And therefore all the Persons in whose
Names

Names it runs must be God. For to be baptized is to be received into a State of Salvation, into a Capacity of having our Sins forgiven us: And who can save, but God? *Who can forgive Sins, but God only?* That the Father is a Divine Person is acknowledged on all hands; and are not the other Two mentioned in conjunction with Him, as Persons in whose Names we are equally to be baptized? How monstrous is it to conceive, that our Saviour commands us to be made Christians, in the Name of God and two Creatures? Thus it is, if we refer That Expression *in the Name* to the Commission of the Baptizers. If we refer it to the *Baptized*; it must imply that they are *consecrated* or *dedicated* to those Persons in whose Names they are so baptized: And to whom can we be dedicated, or consecrated, but to God? In this sense the Argument is, if possible, stronger than in the former. If therefore they be not all three God, we are here deceived in a Matter of the highest Consequence; and that too at the very Entrance into our Religion. And what can be more absurd and impious (for I am now arguing with professed Christians, not with Infidels) than to suppose, that our Religion is founded either upon a fundamental Falseness plainly enough express'd; or upon

con-

confus'd ambiguous Words which nobody can understand? The Truth is, those who deny the Trinity, do in effect deny Christianity: Of which more in its proper Place. And that the Apostles actually did baptize in these Names, appears from That Passage in the 19th Chap. of the *Acts*, *And they said unto him, we have not so much as heard whether there be any Holy Ghost*: And he (St. Paul) said unto them, *Unto what then were ye baptized?* As if Acts xix. 2, 3. he should have said, If ye have not heard of the Holy Ghost ye have not received our Baptism, which is administer'd in the Name of the Father, Son, and Holy Ghost. For I suppose no body will say that the Apostles baptized in the Name of the Holy Ghost *only*: Or if they will be so idle, 'tis an Objection which will do no Service to those who make it †.

3dly. The Apostolical Forms of *Benediction*, and *Salutation*, are another Proof. St. Paul concludes his second Epistle to the *Corinthians* in these Words: *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. Amen.* The Persons indeed are not here mentioned in their usual

† See this Argument from the Form of Baptism, and the Sense of Antiquity upon it, largely and fully represented in Dr. *Waterland's* 8th Sermon throughout.

and natural Order; the Son being mentioned first. But this is so far from being an Objection against our Doctrine, that it is a Confirmation of it: Since it shews the Persons, as God, to be coequal; so that the Order of them may, in speaking, without Absurdity or Impiety, be reversed. Nor is the *Father* (I acknowledge) here *expressed*; but he is plainly *understood*: Because the Son and Holy Ghost are mentioned as Persons distinct from a Third, who is God, who therefore must be the Father; who in many places of Scripture is sometimes stiled *the Father*, sometimes *God the Father*, and sometimes *God* absolutely; and that too not only when He is nam'd by himself, but sometimes, as in this place, when He is mentioned jointly with one or both of the other two Persons. The Reason of which latter (for as to the former, the Son, when named by himself, is sometimes called God absolutely) is evidently this, That the Father is the First in the Deity. And yet it appears from this Passage that the other two are God: Because they are thus join'd with the Father, or with God absolutely; and the Apostle could not, without the greatest Impiety, bless in the Name of any Person who is not God.

Again;

Lastly; St. *John* in the Book of the *Revelation*, addressees himself to the seven Churches in these Words: *Grace be unto You, and Peace, from Him which was, and which is, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ.* From Rev. i. 4, 5. whom can we wish Grace, and Peace, but from God? By *Him which was, and is, and is to come* must be understood either the Father, or God absolutely: *Jesus Christ* is expressly and distinctly mentioned: And by *the seven Spirits* must be meant either *Angels*, or the *Holy Ghost*. Not the former; because then, here again, the Apostle would bless in the Name of Creatures. It remains therefore that it is a mystical Expression to denote the Holy Ghost; a Thing not to be wonder'd at in a Book which is all over Myste-
 rious. It cannot therefore denote a Multiplicity of Persons, but of Gifts, Graces, or Operations in the same Person: And if it be ask'd why the Number *Seven* should be specify'd rather than any other; the Answer is, That This Number had a mystical Signification among the *Jews*, and is elsewhere so used in This very Book. Nor can it with any Colour of Reason be objected, that Others may as well call our three Persons
 so

so many distinct Attributes, or Operations of the same Person, or God, as We say that these seven Spirits are only so many Operations of the same Spirit: Because there is a manifest Difference between the two Cases. The three Persons are distinguished by three different Names, Father, Son, and Holy Ghost; and by different personal Characters: Which cannot be said of the present Instance; nor any thing like it.

Thus then I have considered some Texts of Scripture, which relate to the three Persons in conjunction. Our Adversaries perhaps will here tell us, they acknowledge that the Son and Holy Ghost are to be invoc'd and ador'd, and therefore that we may bless in Their Names; nay that in a *certain Sense* they are truly *God* (*Gods* they should say, if they would speak *out*, and speak *clearly*) and consequently that the greatest Part of what I have said is nothing to the Purpose. But what do they mean by their *certain Sense*? Are the Son and Holy Ghost God in the highest, strictest, and most proper Sense, in the same Sense as the Father is so? If They are; We have what we wanted, and the Dispute is over. If any Thing less be meant; I insist, that from the Texts which I
have

have produced I have shewn a great deal more: and that These Men either contradict themselves, or are gross Idolaters. The *Proof* of which belongs to another Place; and in That it shall be fully proved. It was however very requisite to mention it in *This*; in order to clear the Way, and prevent Wrangling: And it is to be apply'd to what follows, as well as to what has been already discoursed. Proceed we then, in the next place, to consider some Texts of Scripture which relate to the Son and Holy Ghost distinctly, and prove Each of them to be very God.

And first, as to the Son, I do not pretend to produce all the Texts from which his Divinity may be demonstrated; To do That, with proper Observations upon them, would be the Work of a large Volume. However; I shall mention more than enough to convince all, but such as are resolved not to be convinced.

The same Characters and Names, importing Godhead in the *highest* and *strictest* Sense, which are apply'd to the *Father*, are apply'd to the *Son*; even the Title *Jehovah* not excepted. For He who is stiled *Holy, Holy, Holy, the Lord* ^{Isa. vi. 3.} [*Jehovah*] *of Hosts, whose Glory filleth the whole Earth*, is the Person *Jesus Christ*; as St. *John* assures us: *These things said Isaias* ^{Joh. xii. 41.} when

when he saw his Glory, and spake of him :
 The Word His necessarily referring to
 our Saviour ; as appears from the Con-
 text : No Person, but He, being there
 spoken of. That He is stiled *Jehovah* is
 farther evident from the following Texts
 of the Old and New Testament compa-
 red with each other *. Of old *Tbou* [Je-
 hovah] *hast laid the Foundations of the*
Earth. But unto the Son he saith, *Tbou*
Lord in the Beginning hast laid the
Foundations of the Earth. They shall look
on me [*Jehovah* speaking by the Pro-
 phet] *whom they have pierced.* Another
 Scripture saith, *They shall look on him*
[Jesus Christ] whom they have pierced.
The Voice of him that crieth in the Wil-
derness; prepare ye the Way of the
Lord [Jehovah] their God. The Voice
of him that crieth in the Wilderness;
prepare ye the Way of the Lord; say
 three of the four Evangelists, apply-
 ing it to our Saviour. To omit several
 other Proofs of the same Thing. Now
Jehovah is a Word of absolute Signifi-
 cation, and is the incommunicable Name
 of the one true God: According to its
 known Etymology, it signifies *Being;*
Being itself; Necessary Existence. Be the

Psal. 102.
25.

Heb. 18.
10.

Zech. 12.
10.

Joh. 19. 37.

Isa. 40. 3.

Matt. 3. 3.

Mark 1. 3.

Luke 3. 4.

* Dr. Waterland's 1st Def. p. 58, 59, &c.

Name sometimes *appellative*, or always *proper*, about which we need not dispute ; It is the same with That awful, and adorable *I Am*. *Exod. iii. 14.* Where, by the way, the Person who speaks to *Moses*, and calls Himself *I am that I am*, or *אֶהְיֶה אֲשֶׁר אֶהְיֶה*, *He that is*, as the Septuagint render it, is the very Person of whom we are speaking, the *Λόγος*, the Word, the Eternal Son of God: as we shall see hereafter. That the Import of the Word *Jehovah* is such as I said is plain from Scripture, and was ever agreed among all Criticks, Jews and Christians, ancient and modern: Only a late Writer, to evade so clear an Argument for our Saviour's Divinity, ~~has deny'd that it so signifies, making~~ the Name *Jehovah* to imply, *giving Being to (i. e.) performing his Promises.* For the Confutation of which strange Notion, I refer to One * who has sufficiently confuted it. I only observe two Things. 1st. That the Objection is full as strong against the Divinity of the *Father* as of the *Son*: Concerning which more immediately. 2^{dly}. That the same Men, rather than acknowledge their Saviour to be God, have laboured to di-

* Dr. *Waterland's* 1st Def. p. 61, &c. See also 2^d Def. p. 175. upon the Word *Jehovah*.

stinguish away the Meaning of the *Word GOD* itself. God * *in Scripture*, say they, *is always a relative Word of Office*. So that it seems we must not think (as it has been vulgarly and erroneously imagined) that the Word *God* in those sacred Writings denotes *Essence, Nature, or Substance*, but *Office only, Dominion, or Authority*. This likewise affects the *Father*, as much as the *Son*: And I say no more of it; but for its Confutation, (which perhaps does it more Honour than it deserves) refer to † the learned Author just now cited.

Our next Argument is from *Rev. i. 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, which was, and which is to come, the Almighty*. Besides the Sense of the Word *Jehovah* above mentioned, included in That Clause *which is, which was, and which is to come*: Here are ascribed to the Son two glorious Attributes of the *Godhead*; *Eternity* and *Omnipotence*. That to be *the Beginning and the Ending*, and such like Phrases, imply Eternity in the highest Sense, or as it belongs to God,

* Dr. Clarke's Reply to *Nelson*, p. 290. *Scrip. Doctr.* p. 296. & *alibi*.

† Dr. *Waterland's* 1st Def. p. 48, &c. 2d Def. p. 40, 210, &c. *Serm.* p. 198, &c.

“ appears * from *Isa.* xliii. 10. compared
 “ with *Isa.* xliv. 6. In the latter the
 “ Words are; *I am the First, and I am*
 “ *the Last, and besides me there is no God.*
 “ The former, expressing the same
 “ Thought, runs thus: *Before me there*
 “ *was no God formed; neither shall there*
 “ *be after me.*” The Word for *Almighty*
 in the Original is Παντοκράτωρ, expressing
 Omnipotence in the highest and most
 comprehensive Signification, including
 the Power not only of doing whatever
 can be done, but of governing, contain-
 ing, supporting, and upholding all things.
 That the whole Passage relates to our Sa-
 viour, is plain, 1st. From the Context:
Behold he cometh with Clouds, and every
Eye shall see him; and they also which
pierced him, &c. V. 7. 2^{dly}. From other
 Places in this very Book of the *Apocalypse*,
 Chap. i. 11, 17. ii. 8. xxii. 13. In which
 the Title of *Alpha*, and *Omega*, or *the*
First, and the Last, is most evidently, and
 by the Confession of all, apply'd to Christ.
 3^{dly}, and lastly, From the † Sense of all
 Antiquity. To all which no little Strength
 is added, by the Weakness of the Argu-
 ments brought on the contrary Side.

* Dr. Waterland's 1st Def. p. 113.
 p. 242, &c. His Sermons, r. 227, &c.

† 2^d Def.

“ *A late Writer objects, That V. 4. of
 “ this Chapter, the Words *He which is,*
 “ *and which was, and which is to come,*
 “ are used as the distinguishing Charac-
 “ ter of the Person of the Father. He
 “ might as well argue, that the Words
 “ *Alpha, and Omega, the Beginning, and*
 “ *the End,* (Chap. xxi. 6.) are used as the
 “ distinguishing Character of the Person
 “ of the Father: And therefore That
 “ Character cannot be apply’d to Christ,
 “ in *Rev. xxii. 13.* or *Chap. i. 17.* where
 “ *First and Last* amount to the same.
 “ It is no strange thing to find the same
 “ Characters in the same Scriptures ap-
 “ ply’d both to Father, and Son. It is
 “ what we assert, and contend for; and
 “ from thence prove that Father and
 “ Son are equally *Divine*. It is a mere
 “ *Petitio principii*, to suppose that such
 “ Characters are to *distinguish* the Father
 “ from the Son; only because they are
 “ applicable to the Father. For we can
 “ more justly argue on the other Side,
 “ that they are *not* distinguishing of the
 “ Father as Father, because we find them
 “ equally apply’d both to Father and
 “ Son.” I here observe once for all (and
 a very material Observation it is) that
 our Adversaries are perpetually recurring
 to this shameful Fallacy: by the Detec-
 tion

tion of which, a great Number of their Arguments, or rather Cavils, are effectually answered. We prove from Scripture that the Son is Eternal, Almighty, Jehovah, &c. in short, that he is *very God*. This, say They, cannot be; forasmuch as These are distinguishing Characters of the Person of the Father. And why are they so? Truly, because they are *attributed* to the Father, and so *must* distinguish Him from the Son: As if they *could not* belong to *Both*, tho' we have *proved* that they *do*. Which, I say, is a most infamous *Begging of the Question*; a *Vice* in Arguing of the first Magnitude, and which always proceeds from a great Want, either of Knowledge, or of Sincerity. Thus again, it is asked*; "*Can the Son of the God of Abraham (Acts iii. 13.) be Himself that God of Abraham who glorify'd his Son?*" But why must they here talk of *That God*, as it were in opposition to *This God*, supposing *two Gods*; *i. e.* supposing the thing in Question? If we tell them, that *This Divine Person* is not *That Divine Person*; and yet *Both* are *one God*; the *Sophistry* is answered." But to return.

* 2d Def. p. 50.

The *Son* then, upon Scripture-Evidence, is Eternal; if the *Father* be so: For the same Expressions importing Eternity are apply'd to Both; And we have the same Arguments to prove it of the One as of the Other. Let it be here carefully remember'd (for it affects not This Part only, but is of perpetual Use through the whole Controversy) that “the * *Scripture-Proofs* of the *Divinity* even of *God the Father*, his *Eternal*, *Immutable*, *Necessary Existence*, his *Omniscience*, *Omnipresence*, and other *Divine Attributes*, may be *eluded* and *frustrated* by such Subtleties, and Artifices as are used to elude the Scripture-Proofs of the Divinity of the Son.” I will give one Specimen of it; and it shall be with reference to This very Attribute of Eternity which we are now considering. I say, “the † *Proof* of the *Son's* Eternity stands upon the same Foot, in Scripture, with the Proof of the *Father's*; and is expressed in as strong Words.” And the same Quirks and Artifices which are used to evade the One, will do as well to evade the Other. So that according to these Men, || We must con-

* See Dr. *Waterland's* Pref. to Sermon. p. 4. † 1st Def. p. 114. || p. 115, &c.

“tentedly

“ tedly go away without any Scripture-
 “ Proof of the Eternity of the Father;
 “ for fear it should oblige us to take in
 “ the Son’s too. And this indeed is
 “ what they are before-hand apprehen-
 “ sive of, and prepared for. And there-
 “ fore it is they tell us, that * *there*
 “ *appears no Necessity at all that the At-*
 “ *tribute of Eternity should be distinctly*
 “ *revealed with respect to the Father;*
 “ *whose Eternity our Reason infallibly as-*
 “ *ures us of.*” But upon *their* Princi-
 ples, and Way of Reasoning, they will
 never be able to prove this. We may
 upon *Ours*; but They cannot upon
Theirs. “ † It would be ridiculous to
 “ talk of proving from *Reason* only,
 “ without Revelation, that the *Person*
 “ whom we call the *Father*, the God of
 “ *Jews* and *Christians*, is the *Eternal*
 “ God. We will presume therefore that
 “ by *Reason* they mean, Reason and Re-
 “ velation together. And if they effec-
 “ tually prove their Point from Both;
 “ it shall suffice. They can demonstrate
 “ that there must be some Eternal God
 “ in the *Metaphysical* || Sense, as they call

* Answer to Dr. *Waterland’s* Queries, p. 50.

† Dr. *Waterland’s* 1st Def. *ut supra*.

|| *Note.* This Word they perpetually use, to evade the Arguments for our Saviour’s Divinity.

“ it, of those Words. But since the *Fa-*
 “ *ther*, the God of *Jews*, and *Christians*,
 “ has not declared either that he is *E-*
 “ *ternal*, or *God*, in the *Metaphysical*
 “ Sense [there being no such Word as
Metaphysical in all the Bible] it does
 “ not appear that He is at all concern’d
 “ in it. He has said indeed, that *there*
 “ *is no other God besides him*; but as He
 “ did not mean it in the *Metaphysical*
 “ Sense, there may be another in That
 “ Sense, *besides him*, notwithstanding.
 “ Nay, it is certain there are and have
 “ been other Gods, even in the *same*
 “ Sense: For *Moses* was a God to *Pha-*
 “ *raoh*; and Christ is *God*: And there-
 “ fore This cannot be literally true. It
 “ can only mean, that he is *emphatical-*
 “ *ly* God in some respect or other; per-
 “ haps as being God of our System, or
 “ God of the Jews and Christians, his
 “ *Peculium*. It is true, He has called
 “ himself *Jehovah*; which, if it signi-
 “ fy’d Necessary-existence, and Indepen-
 “ dence, would be an irrefragable Proof
 “ of his being the *Eternal* God. But it
 “ unfortunately happens, that *Jehovah*
 “ signifies no more than a Person of
 “ Honour and Integrity, who is true to
 “ his Word, and *performis his Promises*.
 “ He hath farther declared himself to be
 “ *Creator*

“ Creator of the World: But this *Exercise* of Creating, being *Finite*, does
 “ not necessarily infer an *infinite Subject* *. Besides, that *this Office*, and
 “ *Character*, relative to us, presupposes
 “ not, nor is at all more perfect for, the
 “ *eternal past Duration of his Being.*” †

The Result is This. The same Evasions which are used to elude the Divinity of the *Son*, will serve as well against the Divinity of the *Father*: And these fine Arguers may, upon Scripture-Principles, deny the Latter as well as the Former.

I observe Here too (for tho’ it be a little out of place, yet it is very nearly akin to What I last mentioned) that their *Philosophizing* about the *Trinity*, as to the *Modus* or *Manner* of it, in order to overthrow the Doctrine itself, is as *impious* and pernicious, as it is *absurd* and unreasonable. “ || If they take to This
 “ Kind of Reasoning (which is really
 “ not *Reasoning*, but running riot with
 “ *Fancy* and *Imagination*) about Matters
 “ infinitely surpassing human Comprehension; they will make lamentable
 “ Work of it. They may go on, till they

* Answer to Dr. *Waterland's* Queries, p. 48: † p. 50.

|| 1st Def. p. 296,

“ reason, in a manner, God out of his
 “ Attributes, and themselves out of all
 “ Religion. For indeed, all Arguments
 “ of this Kind are as strong *for Atheism*,
 “ as they are *against the Trinity*.” For
 the *same Reason* that they deny the *three*
Persons, they may deny the *one God*:
 Since They and We can altogether as
 little account for the *Modus* or *Manner* of
 God’s Existence, supposing there were
no Trinity, as we can for That of the
Trinity itself. But to proceed with our
direct Proofs of our Blessed Saviour’s
 Divinity.

He is *Omniscient* : Knowing not only
 the Hearts of Men, [*Jesus knew their*
 Thoughts;] but all things whatsoever.
 Now we are sure that thou knowest all
 things. He is to be worshipped, and that
 not only by Men, but by the Angels. Let
 all the Angels of God worship him. He
 made the World. All things were made by
 him, and without him was not any thing
 made that was made. By him were all
 things created that are in Heaven, and
 that are in Earth, visible; and invisible;
 whether they be Thrones, or Dominions, or
 Principalities, or Powers; all things were
 created by him, and for him. He is im-
 mutable. Jesus Christ, the same yester-
 day, to day, and for ever. He is omni-
 present.

present.* *Where two or three are gathered together, there am I in the midst of them. Lo I am with you always, even unto the End of the World. By him all things consist:* “as much as to say, “in him they live, move, and have their Being; which is the most lively and emphatical Description of God’s Omnipresence.” And now, what Being is there but God, who is *Jehovah*, who is *Eternal*, who is *Almighty*, who is *Omniscient*, who is *Immutable*, who is *Omnipresent*, who is to be worshipped even by the *Angels*, and who is the *Creator* of the World? I have just now given you a Specimen of the *curious Arts* of our Adversaries, by which they endeavour to weaken These Arguments, and to shew that being *Jehovah*, *Creator*, &c. does not prove a Person to be truly, and in the highest Sense, God. And, be pleased to remember, that our Answer is, in short, This. 1st. That by such their Subtilties, they argue contrary to the *known Signification* of the *plainest Words*; to *sound Reason* and *Philosophy*; and to the *common Sense* of all Mankind. 2^{dly}. That what they alledge is full as strong against

* That these Texts, and other Arguments, demonstrate the Son’s Omnipresence, see proved by Dr. Waterland, Sermon. p. 274, 275.

the *Divinity* of the *Father*, as of the *Son*. But to proceed again with our direct Proofs. Illustrious is That Text *,

Joh. 16. 15. *All things* (says our Saviour) *that the Father hath are mine : Therefore said I that He* [the Holy Ghost] *shall take of mine, and shall shew it unto You.* What can be a more glorious Proof of his Divinity, than This? The Spirit of God (who, as we shall see hereafter, is Himself God) *taketh of his*, or *receiveth from him*; therefore is, in some Sense, inferior to him : Which particular Honour belonging to the Son, is founded upon This general Reason, that Whatever is the *Father's* is *His* likewise.† “ And if the Son
 “ hath all things that the Father hath;
 “ then hath he all the Attributes and
 “ Perfections belonging to the Father;
 “ the same Power, the same Honour, and
 “ Glory, the same *Nature, Substance,*
 “ and *Godhead.* Agreeably to our Blessed
 “ Lord's Account of himself in other
 “ Places of This Gospel. Particularly
 “ where he says, *Whatsoever things He*
 Joh. 5. 19. “ *(the Father) doth, these doth the Son*
 Joh. 10. 30. “ *likewise. I and my Father are One.*
 Joh. 14. “ *He that hath seen me hath seen the Fa-*
 9, 10.

* See Dr. *Waterland's* Sermon. p. 186, &c.

† p. 195, 196.

“ *ther.—I am in the Father, and the Fa-*
 “ *ther in Me. Glorify me with thine own* Joh. 17. 5.
 “ *Self, with the Glory which I had with*
 “ *thee before the World was. All mine* Verse 10.
 “ *are thine, and thine are mine, and I*
 “ *am glorify’d in them. These are very*
 “ *high and strong Expressions, confirm-*
 “ *ing the Sense of the other Text above*
 “ *given:” all together irresistibly proving*
 that the Son is very God, of the same
 Substance with the Father, *of Glory equal,*
of Majesty co-eternal.

I might here add several other Scrip-
 tures, and Those of great Weight, to
 confirm the Doctrine I am defending ;
 but shall choose to postpone them at pre-
 sent ; it being more proper to discuss
 them in another Place, when we come to
 answer the Objections, and Arguments of
 our Adversaries. For as Those Texts are
 claimed on both Sides ; by Them, as fa-
 vouring Their Scheme ; and by Us, as fa-
 vouring Ours : They will, I think, be
 set in a clearer, and better Light, if they
 are considered in That Part of the Con-
 troversy, and shewn to be so far from
 making *for* our Opposers, as They pre-
 tend, that in truth they make strongly
 and directly *against* them.

But then there are many other Places
 of Scripture, which I have purposely re-
 served

served to be *now* considered, apart by *themselves*; which immediately and directly prove Christ to be God, the Title *God* being in the *highest Sense* expressly apply'd to him. Who is meant by ὁ Λόγος, the WORD, in the first Chapter of St. *John's* Gospel, appears from the 14th Verse: *The Word was made Flesh, and dwelt among us.** And what is moreover affirm'd of him? *In the Beginning was the Word; and the Word was with God; and the Word WAS GOD.* That *God* is here taken in the highest and strictest Sense (to omit many other good Reasons which have been given †) appears from hence, “ || that the WORD is called *God* in the
 “ very same Verse wherein the *Father*
 “ is mentioned as *God*, and undoubtedly
 “ in the strict and proper Sense. Now,
 “ how shall any, the most judicious Reader, be ever able to understand Language, if in the same Verse, and same
 “ Sentence, the same Word shall stand
 “ for two Ideas, or bear two Senses, widely different, and scarce akin to each other? And that too, not only without

* For the Meaning of That Name Λόγος, and the Reason why it is apply'd to our Saviour, &c. see Dr. *Waterland's* Sermon. p. 5, &c.

† From p. 22. to p. 39.

|| p. 27, &c. See also 2d Def. p. 178.

“ any Guard, or Caution, or any Notice
 “ given of the Change of Ideas ; but also
 “ with such Circumstances as give no
 “ Suspicion of any such Change, but all
 “ tend to confirm us the more, that the
 “ same Idea is still kept up, and equally
 “ apply’d to Father and Son.” *The same*
was in the Beginning, &c. All things were
made by him, &c. Their Objection about
the Greek Article, Here, and in other
Places, is vain and idle : The Article is
sometimes annex’d to Θεός, when apply’d
to the Son ; and sometimes not, when
apply’d to the Father, or to God
indefinitely. But to proceed. G O D
purchased the Church with his own
Blood. And, without Controversy, Great
is the Mystery of Godliness: G O D
manifested in the Flesh. Where we may
take notice, by the way, that the Mystery
of the Gospel-Dispensation, so much ce-
lebrated in Scripture, as so awful and
venerable, so wonderful and amazing,
(the Mystery hid from Ages, — which things
the Angels desire to look into, &c.) would
 not be so very great and transcendent ;
 were Christ a mere Man, as the *Socinians*,
 or a mere Creature, tho’ never so glorious
 a one, as the *Arians* would have him to be.

And to shew that the Word *God*, in
 These, and other Places alledg’d by us,
 is

is used in its *strictest* and *highest* Sense; besides that the incommunicable Attributes of the Deity are, as we have seen from other Texts, very frequently ascribed to him; and St. Paul assures us, in as Strong Words as can be uttered, that

Col. 2. 9. *in him dwelleth ALL THE FULNESS OF THE GODHEAD*; (As for the Word *bodily* which follows, it either implies the *Incarnation*, or signifies *really*, or *substantially*, take it how you will, it derogates nothing from the *Fulness* of the foregoing Expression) I say, besides all This; there are, in many Parts of Scripture, explanatory Epithets added to the Word *God*, as apply'd to our *Saviour*, restraining it to the *highest* and most *proper* Signification. Thus he is called *the true God*. We are in him that is true, even in his Son *Jesus Christ*: This is the true God, and eternal Life. He is stiled the great God. The great God, and our Saviour, or our great God and Saviour, *Jesus Christ*. For the Place not only admits That Construction; but, all things consider'd, cannot well bear any other.

Isa. 9. 6. * He is *the Mighty God*. He is *over all*

Rom. 9. 5. *God blessed for ever*. To this we may add, as a Proof of the *main Point*, tho'

* See Dr. Waterland's Serm. p. 214, to 218.

it does not come up to the *immediate Point* I last mentioned, that He is *the Lord of* 1 Cor. 2. 8.
Glory: King of Kings, and Lord of Lords. Rev. 17.
 These are *Titles* given to the *Son*; the 14. 19. 16.
 very same that are elsewhere given to
 the *Father*; and *more full* ones, to ex-
 press *real Godhead*, cannot be given to
Either.

Nay, since our Adversaries insist so
 much upon the Word *Father*, tho' they
 make a strange Use of it; they shall have
That too, as apply'd to our Saviour. For
Father He is, as *God*, with respect to
 all *Creatures*; tho' *Son* as a Person in the
 Deity. I say, he is *Father*, *the Father*,
the everlasting Father. His Name shall
 be called *Wonderful, Counsellor, the mighty*
GOD, THE EVERLASTING FATHER,
the Prince of Peace. In the above-cited
Isa. 9. 6. All Sects that profess to be
 Christian, even the *Socinians* themselves,
 unanimously agree, that This illustrious
 Prophecy relates to the Messiah, or Christ.
 And that our *Jesus* is so, they not only
 grant, but contend: Otherwise they
 would be strange Christians indeed. Or
 if any of them, rather than own *Jesus* to
 be God, will join with the *Jews*, and de-
 ny him to be Christ (as God only knows
 where they will stop, and where these
 things will end at last) the Answers of
 Chri-

Christians to the *Jews* are well known, and to those Answers we refer them.

These Proofs which I have mentioned are, I hope, abundantly sufficient to evince that *Jesus Christ* is *God*. Many I have produced; yet very many more might be added: which is itself a *fresh Proof*, confirming all the Rest. The great *Strength* and *Number* of the Arguments, when fewer, and less considerable, might have been sufficient, is indeed not only *remarkable*, but *wonderful*. *If a three-fold Cord is not quickly broken*, [Eccl. iv. 12.] sure a three hundred-fold one is not to be broken at all. It looks as if the Divine Wisdom, foreseeing what Opposition would be made, had purposely so contrived it, in order to obviate all the Objections and Cavils that would be made against This great and Fundamental Article of our Faith. * One Argument however still remains, which I shall more largely insist upon; and because it is of a particular Nature, have reserv'd it to be Here distinctly considered by itself. It is This.

From *Jesus Christ's* being the *Son of God*, as That Expression is apply'd to

* See more of this in Dr. *Waterland's* Sermon, p. 276, &c.

him in Scripture, especially if we take in the Words *only*, and *only-begotten*, which are sometimes added to it, and therefore are understood, when they are not express'd; it will evidently follow that he *is God*, of the same Substance with his Father. And that he is the *Son*, the *only*, the *only-begotten Son* of God, our Adversaries themselves acknowledge: and therefore This Argument shall be extorted from their own Confession. I say from their own Confession: For tho' they endeavour to guard against the Consequence; yet it will be seen that their Endeavour is vain. It will further follow (if This Point be made out) not only that Christ is God, but that it is *necessary to everlasting Salvation*, that we *believe him such*: This then is not matter of mere Speculation, as some false Christians would persuade us. For Thus we proceed: It is necessary to Salvation to believe that Christ is the Son of God; but by his being the Son of God, it is meant that he is God: The Conclusion therefore plainly follows. The second Proposition is what I propose to prove at large; and shall do That immediately. And as to the First: *He that believeth on him* (says our Saviour) *is not condemn'd; but he that believeth not is condemn'd already, because he hath not believed in the Name of the only begotten Son of* Joh. 3. 18.

God. And V. 36. *He that believeth not the Son shall not see Life; but the Wrath of God abideth on him.* And in the same Gospel, Chap. 20. 31. *But these are written; that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have Life through his Name.* Which suggests another Consideration: That it is necessary to Salvation to believe that *Jesus is the Christ*, all Christians, of what Denomination soever, our Adversaries in This Controversy particularly, do fully and expressly acknowledge. But He who is *Christ* is to be understood as being the *Son of God*: and by being the *Son of God*, he is God: Therefore it is necessary to Salvation to believe that *Jesus is God*. The First of These Propositions (the only one to be Now proved) is clear from the Text I last cited, viz. *John 20. 31.* and from *Joh. 6. 69.* others. *We believe (says St. Peter) and are sure, that Thou art Christ, the Son of the Living God.* I do not say, that to be the Christ, and to be the Son of God, are Phrases equivalent: Very far from it. But I do say, and it appears from These Texts, that He who is the One is the Other. The *Jews* themselves universally took it Thus. *Rabbi (says Nathanael) Thou art the Son of God; Thou art the King*

King of Israel, i.e. the Messiah, or Christ. And *Martha* to our Saviour, *I believe* Joh. 11. *that Thou art the Christ, the Son of God.* ^{27.} Thus too the High-Priest; *I adjure thee* Matt. 26. *by the Living God, that thou tell us whether thou be the Christ, the Son of God.* By the way; it appears from Reason and Scripture in conjunction, that to be the Messiah, or Christ, as set forth in Holy Scripture, to sustain the three Offices of Prophet, Priest, and King, included in That Notion, to be the Saviour and Redeemer of Mankind, to satisfy infinite Justice, and atone for the Sins of the whole World, lastly, to be capable of Those Honours which are declared in Consequence of the Mediatorial Office, can belong to no Creature, to no Person but one who is truly and really God. The Proof of this would be too long for my intended Method: I refer to* Those who have proved it, if not to a *Demonstration*, yet *sufficiently*; enough to satisfy any sincere Christian, any unprejudiced ingenuous Enquirer after Truth. But to return.

* See Bishop Bull's *Judicium Ecclesiæ*, &c. p. 12, &c. Dr. Edwards's *Preservative against Socinianism*, Part III. p. 53, &c. See also Dr. Waterland's *First Defence*, p. 113.

W. D. Knight's Sermon throughout

We come now then to the Proof of the main Point. If *Jesus* be the Son; the only, the only begotten Son of God; it necessarily follows that He is Himself God. The *Jews* seem to have understood it so; when they accused him of Blasphemy, and said He deserv'd to die, for calling himself the Son of God. *Matth.* xxvi. 65. *Joh.* xix. 7. But because another Sense may be put upon Those Places; and the Thing itself is not material, I pass it over. For the rest,

That Christ's being the *only-begotten Son of God*, proves him to be himself God, is evident, 1st. From those Places of Scripture in which the Word *only-begotten* is apply'd to him. 2^{dly}. From the Import and Propriety of the Word itself.

Joh. 3. 16. For the First, To omit other Texts; *God so loved the World* (says our Saviour) *that he gave his only-begotten Son.* And 1 Joh. iv. 9. *In this was manifested the Love of God towards us, because that God sent his only-begotten Son into the World.* Now, if *only-begotten Son* do not here imply much more than either the *Socinians* or *Arians* pretend; if it do not imply Godhead in the highest and strictest Sense; the Argument urged by our Saviour and his Apostle will be inconclusive and vain; and God, by Thus gi-
ving

ving and sending his Son, shew'd more Love to *Him*, than to the *World*. For, it seems, He who is called Christ is by the mere Will and Good Pleasure of God so highly favoured; that after a short Obedience, and short Sufferings, here upon Earth, from a mere Man, according to the *Socinians*, from a Creature, according to the *Arians*, He is made a God, receives Divine Honours, not only from Men, but from the Angels, and Archangels, and has universal Empire and Dominion over all other Creatures. Who sees not, I say, that according to This Account, God's Love was shewn to *Him*, more than to the *World*; and consequently that our Saviour's, and his Apostle's Argument, is irrational and inconclusive? To which we may very well add, that for the same Reason, *his own* Love to Mankind, in coming into the World, and doing and suffering what he did (which is so highly magnify'd, and extoll'd in the Holy Scriptures) does not appear to be very extraordinary; if either the *Socinian*, or *Arian* Hypothesis be true. Because, upon either of Those Suppositions, he himself was the greatest Gainer imaginable, by so coming, doing, and suffering. Whereas, upon our Principle, and That only, his Love to Mankind was indeed transcendent and amazing: As it is

every where in Scripture represented to be
 2dly. That his being the *only-begotten* Son of God proves him to be God, appears from the very Force and Import of the Word *only-begotten*. For He alone is such, who is solely, singly the Son of his Father, has no Co-partner in the Sonship, no Brother, in That Sort or Kind of Filiation; and moreover, who is a Son by Nature, not by Adoption, of the Substance, not by the Choice of his Father. That This is the true Meaning of *only-begotten*, is plain of itself, and must be acknowledged by every body. But now Christ cannot be such in any other respect, than That of divine eternal Generation from his Father: As He is Man, That Title cannot belong to him. Which will appear from the Consideration of the four several Ways by which Christ, as Man, is said to be eminently the Son of God; And it will appear, that by *Them* He is not the *only begotten*; either not *begotten*, or not *only*; or neither the one nor the other.

1st. He is eminently the Son of God, as He was *conceived* by the *Holy Ghost*. But the first Man, *Adam*, was form'd by the immediate Power of God, without a Father, or Mother either. And is therefore expressly called *the Son of God*, Luke iii. 38.

2dly.

2dly. He is the Son of God with respect to his *extraordinary Mission* and Office. But in this regard, he is neither Begotten, nor Only. He is a Son by Grace, not by Nature; and has as many Brothers, as there were Prophets sent with any special Message or Mandate. He is not only Son, 3dly. upon the Account of his *Resurrection* from the Dead. For all Good Men who rise from the Dead are by Himself stiled *Sons of God, as being Sons of the Resurrection*, Luke xx. 36. Nor 4thly, and lastly, upon the Account of his being made sole *Lord and Heir of all things*, Heb. i. 2, &c. He could not in this respect be called the Son of God at all; much less, the only, the only-begotten Son. For an Heir (as every body knows) is not necessarily the Son of Him whose Heir He is.

These four are the only imaginable Respects (and our Adversaries themselves do not pretend to assign any more) in which our Saviour, as to his human Nature, is, or can be, called the Son of God. But we have shewn, that not one of them, nor all of them put together, can make him the *only-begotten* Son of God. Concerning the two last of which Respects, we must further take Notice, that in Those Places of Scripture in which the

Word *only-begotten* is apply'd to him, God the Father is said to have *sent* his only-begotten Son *into the World*, and to have *given* him to *Men*. Therefore he was the *only-begotten* Son, when he first came into this World; consequently did not become so, by being *raised from the Dead*, and constituted *Heir and Lord of all things*.

Besides which, we must here recollect in our Thoughts what I observ'd before I came to consider These four Kinds of Filiation; *viz.* That his being the *only-begotten Son* of God proves him to be *no Creature*, tho' ever so excellent. Because, 1st. his *being sent*, and *coming* into the World, under *That Title*, is set forth in Scripture as an Argument, both of his own, and God the Father's, transcendent Love to Mankind: Which it was not, if he were *any Creature*; because He would then have been Himself a very great Gainer by it. 2^{dly}. Because no Son can properly be *only-begotten*, or indeed *begotten at all*; unless he be a Son by *Nature*, and of the same Substance with his Father. If then they say Our Saviour is not *properly* Son, but *figuratively*, or *nominally*; I answer, 1st. 'Tis unaccountable, that so *emphatical* a Word as *only-begotten* should be added in *That Sense*; when the Word *Son*, without
it,

it, would have done altogether as well, or rather much better. 2dly. The Contrary appears from the foregoing Argument ; For by That it is proved, that our Saviour, as only-begotten Son, is not a Creature ; and consequently is God.

To confirm This our Sense of the Words *only-begotten Son*, as apply'd to our Saviour in the highest Signification by the Sacred Writers ; we have the Judgment and Interpretation of the primitive Church. For the three first Centuries (and concerning the following Ages, the Case is so plain as to admit of no Doubt, nor will our Adversaries themselves deny it) I say, for the three first Centuries, The Title of *only-begotten*, or *only Son of God*, as apply'd to our Saviour, was, by the constant and perpetual Use of it by the Catholick Doctors, determined to signify his divine and eternal Generation from God the Father. That of *Tertulian* is in Substance common to them all, and with one Voice affirmed by them. " He is *First-born*, as begotten before all " Things ; and *only* as alone begotten by " God, truly, and properly." For they all acknowledge no other only-begotten Son of God, but Him, who is so from the very Substance of the Father ; as the excellent Bp. *Bull* has fully proved ; From whose

whose learned Writings, the greatest Part of what I have said upon this Argument * is taken.

From what has been discoursed upon it, Two very material Observations may be made: 1st. That great is the Ignorance or Prevarication of Those who raise such a Clamour against the *Nicene* and *Athanasian* Creeds, as adding needless Articles; and tell us, that we ought to be content with the Brevity, Plainness, and Simplicity of That which goes under the Name of the Apostles: In which (as They would have it believed) the Divinity of our Blessed Saviour is not asserted. For besides that, 1st. The Creed which is called the Apostles, but rather ought to be called the *Roman*, tho' perfectly agreeable to their Doctrine, was not dictated, or composed by Them; but, in the Form and Method in which we now have it, was not completed 'till after the fourth Century, and so is not so old as the *Nicene* Creed, by about 100 Years at least: 2^{dly}. The *Roman* Church very well might, and actually did, make use of a shorter Creed, than the *Eastern* Churches; because They were infested with a great

* See it discussed very largely and particularly in his *Judicium Ecclesiae*, &c. Chap. V. see also Dr. Waterhouse's *Variety* 2: 208-209 pag 164: 165.

Variety of Heresies, which the Other, in those early Times, was not: 3dly. In the Creed which obtained in the most ancient Eastern Churches, before the Council of Nice, That *supereminent Kind of Filiation*, which we have shewn to belong to our Saviour, was declared in *plain and express Terms*: I say, besides all This, we have proved, 4thly. That *even in the Apostles Creed* (as it is called) the same Kind of Filiation, *i. e.* the Divinity of our Saviour, is *really* professed; because, by being the only-begotten Son of God (as He is in That Creed declared to be) He is Himself God. I say, He is in That Creed declared to be the *only-begotten*: For 'tis *Μονογενής* in the ancientest Greek Copy: But however; he is, as we have shewn, called *only-begotten* in Scripture; and therefore the *Latin Church*, no doubt, by *Unicus* meant the very same Thing. Accordingly our Church, in the Office for *Baptism*, and That for the *Visitation of the Sick*, truly and rightly renders it *only-begotten*.

2dly. From what has been discoursed, we may observe, that the Article of our Saviour's Divinity is of so *vast Importance*; that the Faith of a Christian, and Christianity itself, cannot subsist without it. That Jesus is the *Christ*, That Jesus
is

is the *only-begotten* Son of God, and that it is necessary to Salvation to believe Both; all Sects and Parties, who can in any tolerable Sense be called Christian, do expressly acknowledge, and zealously contend: But we have shewn that He can be neither, if He be not God; God in the highest and strictest Sense, and of the same Essence and Substance with his Father. What then are we to think, and say of Those Men; who pretend to be the true Disciples of Jesus, and yet deny This Article? From hence again it will follow, by necessary Consequence, that it is our *indispensable Duty* to *preach*, and *inculcate* This fundamental Article; especially when it is openly impugn'd and deny'd.

As to the Holy Ghost; that he likewise is God, may be *clearly* and *fully proved* from Scripture: tho' it is not so *directly* and *expressly asserted* as the Divinity of the Son. Contrary to the Doctrine of the *Socinians*, who affirm him to be no more than an *Operation*, or a *Quality*, He is a *Person*; Because personal Characters, both active and passive, are in the Holy Scriptures ascribed to him: In that he is said to *comfort*, (a)

(a) John 14. 16, 26, &c.

to search, (b) to ^wide, (c) to speak, (d) to be grieved, (e) to have despight done to him, (f) and the like. And because his Adversaries endeavour to invalidate This Reasoning, by objecting, that Characters of Personality are, in other Places of Scripture, given to Things which are confessedly no Persons; as to Charity, when it is said to *suffer long, and be kind, &c.* which are all to be understood not of Charity, but of the Charitable Man; as Those Expressions above mentioned are to be understood (say They) not of the Holy Spirit, but of God acting by his Holy Spirit: I observe, waving other Answers which might very well be given, that there are personal Characters of the Holy Ghost mentioned in the New Testament, which are *contradistinguished* to Those of God the Father, and therefore can in no Sense be ascribed to Him. The Holy Ghost is said to *speak not of himself*, John xvi. 13. But the Father does, and speaks every thing of himself. The Holy Ghost is said to be *sent by the Father*, John xiv. 26. And to *make Intercession* to him, Rom. viii. 26. Unless therefore the Father can be sent by Him-

(b) 1 Cor. 2. 10. (c) 1 Cor. 12. 11. (d) 1 Tim.
4. 1. (e) Eph. 4. 30. (f) Heb. 10. 29.

self, and make Intercession to Himself, his personal Attributes are clearly distinct from those of the Holy Ghost. Who, in the next place, is not only a Person, but a Divine one. *Blasphemy* may be committed against him, and That *Blasphemy* is *unpardonable*. (a) His *inhabiting* our *Bodies* makes them *Temples*. (c) By His Operation, our Saviour, as to his Humanity, was conceived in the blessed Virgin; and therefore called *the Son of God*. (d) St. Peter, charging *Ananias* with *Lying to the Holy Ghost*, says, *thou hast not lied unto Men, but unto God*. (e) He is the immediate Author and Worker of Miracles. (f) The Conductor of Christ in his human Capacity on Earth. (g) He is the great Comforter of Christians in their Troubles. (b) To resist *Him* is the same as to resist *God*. (i) He is *in God*, and *knows the Mind of God*, as perfectly as a *Man* knows his own Mind; and that in respect of *all things*, even the *deep things of God*. (k) He is join'd with God the Father, and the Son, in the same

(a) Matth. 12: 31. (c) 1 Cor. 6. 19. (d) Luke 1. 35. (e) Acts 5. 4. (f) Acts 2. 4. 1 Cor. 2. 4, 5. (g) Matth. 4. 1. 12. 18. John 1. 32. Acts 1. 2. (b) Joh. 14, &c. *Passion*. (i) Acts 7. 51. (k) 1 Cor. 2. 10, 11.

*Religious Oaths.** in the same *common Operations.* † In a Word, he is the *Lord*, (or *Jehovah* :) ‡ And *Lord of Hosts.* || Whatever Evasions and Cavils have been, or can be, made against these Arguments for the Divinity of the Holy Spirit, are, and must be, of the same Stamp with Those made against the Arguments for the Divinity of the Son: And we need say no more of them.

Thus is the great Doctrine of my Text *directly proved and demonstrated* from the *New Testament*: And would be strengthened and confirmed (did it want any Confirmation) by many Passages even in the *Old*. Some have been mentioned already, as having an Aspect to Both: And a few more shall be now added; together with two or three for a Sample, which are fetch'd from the *Old Testament* only. Those Words; *Let us make Man in our own Image, after our own Likeness,* ** Gen. 1. 26. are understood even by *Jewish Doctors*, as implying a *Plurality*; “ and of Father, Son, and Holy Ghost (or at least “ of Father and Son) by the whole Stream

* Rom. 9. 1. † 1 Cor. 12. 5, 6, 7, &c. ‡ Comp. Exod. 34. 34. with 2 Cor. 3. 17. || Comp. Isa. 6. 9. with Acts 28. 25, 26.

** See Dr. *Knight's* Sermon. p. 5, &c. Dr. *Waterland's* Sermon. p. 69.

“ of Christian Writers, down from the
 “ Times of the Apostles.” And the same
 may be said of *Gen. iii. 22. The Lord*
God said, behold the Man is become as one
*of U S, to know good, and evil.** That
 This relates to God, not to *Angels*, as
 the *Jews* would have it, will appear, if
 “ † we reflect on the Words which the
 “ Serpent spoke to deceive *Eve*. *Gen.*
 “ *iii. 5. God doth know, says he, that in*
 “ *the day ye eat thereof, then your eyes*
 “ *shall be opened, and ye shall be as Gods ;*
 “ rather God, the one God, *knowing good*
 “ *and evil : For the Word Elohim is*
 “ so used from the Beginning of Genesis
 “ to this very Place, for the one God :
 “ And the Design of the Tempter was
 “ to make them believe, that by tasting
 “ the Fruit which God had forbidden
 “ they might come to the Knowledge
 “ and Wisdom of God, the same God
 “ who gave them the Precept. When
 “ therefore God says, *the Man is become*
 “ *as one of us ; the Meaning is This ; he*
 “ *is become as God : For he hints at the*
 “ Promise the Serpent had made, which
 “ was likeness to God, not to An-
 “ gels.

* Dr. Knight, p. 28, &c. † p. 30, 31.

“ This

“ * This will appear further from a-
 “ nother Text of the Old Testament
 “ which the primitive Fathers cite
 “ very frequently to the same Purpose.
 “ *By the WORD of the LORD were* Pfal. 33. 6.
 “ *the Heavens made, and all the Host of*
 “ *them by the BREATH of his Mouth:*
 “ Or, as it may be understood, by his
 “ *WORD, and by his SPIRIT.* This they
 “ interpreted of the $\Lambda\beta\gamma\Theta$, or *WORD*,
 “ which St. *John* speaks of, and of the
 “ *Holy Ghost.* Which Interpretation ob-
 “ tained very early in the second Centu-
 “ ry; † and was generally received after-
 “ wards.”

To shew that the *Son* is God, take This
 Passage of the Old Testament cited in the
 New. *Thou Lord in the Beginning hast* Pfal. 102.
laid the Foundation of the Earth, &c. to 25, &c.

— *Thou art the same, and thy Years fail* Heb. 1.
not. “ † This Text is brought by the 10, &c.

“ Author to the *Hebrews*, as joint Proof
 “ together with the former, that the
 “ Son of God is superior to the Angels.”

The Son of God therefore is the Person
 spoken of in the Psalm. And what is there
 further said of him, and to him? Enough
 to shew, that “ || He is the Lord Jeho-

* Dr. *Waterland's* Serm. p. 70, 71. † See the Au-
 thors quoted *ibid.* ‡ Dr. *Knight's* Serm. p. 51. || p. 55.

“ vah, the one supreme, and necessary
 “ Being, whom the Jews worshipped.
 “ *Hear my Prayer, O Lord, and let my*
 “ *Cry come unto thee, V. 1.* He is repre-
 “ sented as the Saviour and Restorer of
 “ the *Jewish Church*, or the Church U-
 “ niversal, in the time of its Distress,
 “ *V. 13, 19, 20, 21.* As He, to whom the
 “ Gentiles should be converted; as the
 “ God whom their Kings should reverence
 “ and fear, *V. 15.*”

Again, * *Psal. lxxviii. 18.* *Thou hast a-*
scended on high, thou hast led Captivity
captive, &c. This is spoken of the Son of
 God, as *St. Paul* assures us, *Ephes. iv. 8.*
Wherefore he saith, when HE ascended,
&c. Of Him therefore it is said in This
 Psalm; *Let God arise, and let his Enemies*
be scattered, &c. V. 1. O God, *when thou*
wentest forth before thy People, &c. the
Earth shook, and the Heavens dropped, &c.
V. 7, &c. *The Chariots of God are twenty*
thousand, even thousands of Angels, &c.
V. 18. With many other Expressions, re-
 presenting the Glory, and Majesty of the
 most high God, in as strong Terms as
 can well be imagined.

* See *Dr. Knight* at large, p. 88, &c.

Lastly,

Lastly, and to omit * many other Passages which might be urged to the same Purpose, *Who is This* (says the Evangelical Prophet *Isaiah*, Chap. lxiii. 1, &c.) *that cometh from Edom, with dy'd Garments from Bozrah? This that is glorious in his Apparel, travelling in the greatness of his Strength? I that speak in Righteousness, mighty to save.*—*Wherefore art thou red in thine Apparel?*—*Mine own Arm brought Salvation unto me.*—That This is to be understood of the Messiah, All acknowledge. And “the Person “here spoken of, is evidently described, “in Characters both of God, and Man; “both suffering, and triumphant. The “same Person is red in his Apparel, and “mighty to save; treads the Wine-press in “shedding his Blood, and brings Salvation by his own Arm.” † Compare Rev. xix. 13. *He was clothed with a Vesture dipped in Blood; and his Name is called THE WORD OF GOD.*

It may suffice just to mention a Text, or two, from the Old Testament, proving the Divinity of the Holy Ghost.

* See them alledg'd, and largely and learnedly discussed in Dr. *Knigh's* Sermons, *Passim*.

† See the whole Passage cleared in Dr. *Knigh's* Sermons, p. 172. to 186.

- Job 33. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me*
 Isa. 40. 12. *Life. And, Who hath measured the Waters in the hollow of his hand? and meted out the Heaven with the Span, and comprehended the dust of the Earth in a measure, and weighed the mountains in scales, and the hills in a ballance? It immediately follows, V. 13. Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him? The Spirit of God then is the Creator of the World; and None could direct, counsel, or teach him in creating it. Again, Whither shall*
 Psal. 39. 7. *I go from thy Spirit? In which Words, Omnipresence, and Omniscience are ascribed to the Holy Ghost.**

Thus then the Divinity of the second, and third Persons in the blessed Trinity, is clearly proved from Scripture. And tho' the Texts urged to evince it, in the New Testament especially, are so plain; that one would think, no reasonable and unprejudiced Reader could well misunderstand them: Yet because there is a Possibility of objecting that we may mistake the Sense of them; we have, to justify our Interpretation, and to confirm

* See these, and other Proofs, made good in Dr. Knight's last Sermon, throughout.

This Doctrine, the concurrent Testimony of the primitive Fathers, down from the Apostles themselves, of the learned Writers, pious Confessors, and glorious Martyrs of the Church, who explained and defended their Religion, and (many of them) sealed the Profession of it with their Blood: And not only of particular Persons, but of General Councils, summoned from all Parts of the Christian World, to determine upon these Questions.

The first, and most famous of these Councils, was That assembled at *Nice*, in the Year 325. in which the Article of our Blessed Saviour's Divinity was fully discussed, and asserted in the strongest Terms, against *Arius*, and his Followers; and That Creed drawn up, and established, The greatest Part of Which is the same with the greatest Part of That which at This Day we use in our Liturgy, by the Name of the *Nicene* Creed. Here under the great, and glorious, and first Christian Emperour *Constantine*, were assembled 318 Bishops, attended by a Multitude of inferior Clergy, both Presbyters, and Deacons, from all Parts of the then known World, *Europe*, *Asia*, and *Africa*. The Doctrine of our Saviour's Divinity, I say, was here established

in the strongest, and most express Terms, and subscribed by the whole Synod, except only Two. Now is it to be conceived, that the whole Christian World, in a manner, should either agree to impose a known most impious Falshood upon the whole Christian World, without any possible Prospect of Advantage; or that in Those early times They could all be ignorant of the true Doctrine of Christ and his Apostles, in so great an Article? Bishops of all Nations and Countries, however distant from each other, agreed that This was the Doctrine which they had all severally received from their Fathers and Predecessors, up to the Apostles themselves. And how far were they distant in Time even from the Apostles? One of Them (I mean St. *John*) was living in the Year 100, and several of the *Nicene* Fathers may be very well supposed to have been 70 Years of Age when That Council met: Nay we know some of them were of a much greater. So that the intermediate Space is but 155 Years, between the Death of St. *John*, and the Birth of some of Those very Fathers. By a moderate Computation therefore, and allowing for That Age of a Man's Life in which he is first capable of understanding such Things as these, many who were then

then living might at the 3d hand receive the Doctrine from St. *John* Himself; and so as to the other Apostles in proportion. From the Days of our Blessed Saviour, to this great Council, the most considerable Disturber of the Church with respect to This Article, was *Paulus Samosatenus*: And he was condemned by the unanimous Suffrages of the Council of *Antioch*; when, the Empire being Heathen, the Church was far from being countenanced by the secular Powers. As for *Carpocrates*, *Ebion*, *Cerintus*, and the like; they were such wretched Miscreants, and with the Denial of our Saviour's Godhead, broached so many other ridiculous and detestable Notions; that they were by all sober Christians, *i. e.* by the Universal Church, both despised and abhorred.

Nor did the Council of *Nice*, as before hinted, introduce any New Doctrine; but only defined, ratified, and established That which was before received, and taught by the Universal Church, from the Days of the Apostles, down to their own Time. This has been abundantly proved by the most learned, judicious, and acute Bishop *Bull*, in his admirable Treatise, entituled, *Defensio Fidei Nicænæ*; a Book never so much as pretended to be answered by any of the Ad-

versaries of our Faith; unless making a few idle cursory Structures, and That too purely by way of Cavilling, may deserve the Name of an Answer. Since Him, another most learned Author, of our own Nation too,* has pursued the same Subject in several of his Writings; illustrating, adding to, and improving, the immortal Work of That great Prelate. Between them Both, if ever Subject had Justice done it, certainly This has; the Sense of Antiquity upon This Article being fully cleared, and vindicated from the Objections of all Opposers. I shall, for a Sample, only mention a very few of the Testimonies produced by them; confining myself chiefly to such Writers, as were either Apostolical, *i. e.* contemporary with the Apostles, or Martyrs for Christianity, or Both.

The First shall be from *Clemens* Bishop of *Rome*; an Apostolical Man, who liv'd in *St. Paul's* time, and is by him stiled his *Fellow-labourer*, whose Name is in the *Book of Life*, *Phil. iv. 3.* He, in his Epistle to the *Corinthians*, after having made mention of God, subjoins these Words, *καὶ τὰ Πάθηματά αὐτοῦ*, and his *Sufferings*. And I hope our Adversaries at this Day (whatever was the Opinion of the *Patripassians* of old) will not say that

that God the Father ever suffered any thing.

Ignatius, Bishop of *Antioch*, a glorious Martyr, acquainted with the Apostles; and particularly with St. *John*, in his Epistle to the *Romans*, speaks Thus, “ *Permit me to be an Imitator of the “ Passion of Christ my God.”

Polycarp, Bishop of *Smyrna*, who was, like *Ignatius*, a Disciple of St. *John*, and like Him too, one of the noble Army of Martyrs, finished his Prayer, at the Stake where he suffered Martyrdom, with This Doxology; “ † Wherefore, “ and for all things, I praise thee, I “ glorify thee, thro’ the eternal High “ Priest Jesus Christ, thy beloved Son ; “ Thro’ whom, to Thee, with Himself, “ in the Holy Ghost, be Glory, now and “ for ever. *Amen*. The Words are recorded by *Eusebius*, ‡ who gives us an Account of his Life and Martyrdom.

* Ἐπιτρέψατέ μοι μιμητὴν εἶναι Πάθους Χριστοῦ τῷ Θεῷ μὲν.

† Διὰ τῶτο, καὶ περὶ Πάντων, σε αἰνῶ, σε δοξάζω, διὰ τῆ αἰωνίου ἀρχιερέως Ἰησοῦ χριστοῦ τῷ ἀγαπητῷ σου Παιδί, δι’ ἧ σοι, σὺν αὐτῶ, ἐν Πνεύματι ἁγίῳ, δόξα καὶ νῦν, καὶ εἰς τὰς μέλλοντας αἰῶνας. Ἀμήν.

‡ *Eccles. Hist. Lib. 4. Cap. 15.*

Justin,

Justin, Martyr, speaking of the Son, says that *he is God, or exists as such.* *

Irenæus, Bishop of *Lions*, another holy, and renowned Martyr, tells us. †
 “ that the Son is the Measure of the Father ; because he comprehends, and
 “ contains him.” And who can be the Measure of God, or comprehend, and contain God? *but* God. In another place. “ The *Ebionites* God will judge.
 “ How can they be saved, if he was not
 “ God who upon Earth wrought Salvation? Or how shall Man come
 “ to God, if God (ὁ Θεός) had not
 “ come to Man?” And in another place. “ Vain are the *Ebionites*, not admitting the Union of God and Man,
 “ by Faith, into their Souls.

St. *Cyprian*, Bishop of *Carthage*, and another glorious Martyr for Christianity, speaking of our Saviour, has these Words;
 “ ‡ God is mingled with Man: This is
 “ our God; This is Christ.”

* Θεός ὑπάρχει. Apol. 2. P. 96. Edit. Paris.

† Mensura enim Patris Filius; quoniam & capit eum. Lib. 4. Cap. 8.

‡ De Idolorum Vanitate. p. 170. Deus cum homine miscetur, hic Deus noster, hic Christus est.

* *Dionysius* of Rome, after having rejected the several false Doctrines concerning the Trinity, has these remarkable Words establishing the true. “ There-
 “ for it concerns us by all means not to
 “ divide the venerable Divine *Monad* (or
 “ Unity) into *three Deities*, nor to lessen the superlative Majesty, and Greatness of our Lord, by making him a
 “ Creature; but to believe in God the
 “ Father Almighty, and in Jesus Christ
 “ his Son, and in the Holy Ghost.—
 “ So shall the Divine *Trinity*, as also the
 “ Sacred Doctrine of the *Unity* be preserved.” To the same Purpose, his Namesake, and Contemporary, *Dionysius* of *Alexandria* discourses at large.† Thus likewise *Tertullian*; “ A Trinity of
 “ one Divinity; Father, Son, and Holy
 “ Ghost.”‡

But the particular Testimonies are innumerable: And as they cannot in This summary View be so much as hinted at, I can only refer to the above mentioned learned Writers, who have produced them at large, with proper, and unanswerable Observations upon them. All

* Dr. *Waterland's* 2d Def. p. 114. *Bull*, Def. Fid. Nic. §. 2. Cap. 11. † See *Bull*, ubi supra. ‡ See Dr. *Waterland's* 2d Def. p. 204.

I shall here add, and that too very briefly, shall be a few *general Arguments*, plainly shewing what was the Sense of these primitive Fathers upon the Subject we are now considering.

First then,* According to the whole Stream and Current of their Writings, it was their constant Doctrine, that the Son of God was before the Virgin *Mary*, and before the World itself; that He made the World; that it was He, who, as it were by way of *Preludium* to his Incarnation, appeared to *Abraham*, and *Moses*, and *Jacob*, &c: that it was He who conducted the Children of *Israel* through the Wilderness, and whom they there tempted, and provoked. And for such their Opinion, there is sufficient Ground in Scripture. *For they drank* (says St. Paul) *of That Spiritual Rock which followed them*, or (as it should be rather render'd) *accompany'd them*: *And That Rock was Christ*. And more plainly, V. 9. *Neither let us tempt Christ; as some of them also tempted, and were destroyed of Serpents*. And this, by the way, suggests another Argument from Scripture, proving him to be in the highest sense very

1 Cor.
10. 5.

* Bull, Def. Fid. Nic. §. 1. Cap. 1, 2.

God. For was it He that appeared to *Moses in a Flame of Fire in the Bush*? What is said of him? See *Exod. iii. 4, 5, 6.* God called unto him out of the midst of the Bush, and said,——Draw not nigh hither, put off thy shoes from thy Feet: for the place where thou standest is holy ground: Moreover he said; *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob.* And, *V. 14.* God said unto Moses, **I AM THAT I AM.** This sure is the true, the only, the most high God; or no Words are capable of expressing him to us. The Opinion of the ancient *Jews* themselves,* (as appears from *Philo* particularly) is here very remarkable, to the same Purpose; that it was the Αὐτός , the First-begotten Son of God, who presided over the *Jewish* Nation in the Wilderness, and by whom God governs and directs the World.

Secondly, Another Argument nearly akin to the former, is This. “†It is well known that These ancient Writers ever look’d upon the Son as the *God of the Jews, the God of Abraham, Isaac, and Jacob.* Many particular Testimonies might be produced: But we insist at

* *Bull, D. N. F. p. 12, 13.*

† *Dr. Waterland’s 1st Def. p. 28, &c.*

“ present

“ present upon a more general Proof
 “ drawn from their citing Texts out of
 “ the Old Testament, in which the *God*
 “ *of the Jews* is certainly spoken of; and
 “ applying them to the Person of Christ.
 “ These several Texts the *Antenicene*
 “ Writers understood of *Him*. And there-
 “ fore it is exceeding clear that, accor-
 “ ding to the Doctrine of That time,
 “ the second Person of the Trinity is the
 “ *Lord*; the *Lord God*; the *Almighty*
 “ *God*; the *Lord God of Abraham, I-*
 “ *saac, and Jacob*; the *Jehovah*; the
 “ *Lord of Hosts*; the *mighty God*; the
 “ *only God*; and besides whom there is
 “ *no God*; the *God of Israel*, &c.*

3dly. Their thus interpreting Those
 Texts in the Old Testament, relating to
 the *one true God of the Jews*, puts us in
 mind of another, and yet more general
 Argument, tho’ nearly related again to
 That immediately preceeding. It has been
 shewn above, that they interpreted many
other Passages of the Old Testament, as
 confirming, or illustrating the Catholick
 Doctrine upon This Article. This is
 their general constant Way; when a Text
 will, with *any* good Sense, bear such a

* See the Texts, and the Citations from the Fathers interpreting them, from p. 28. to 33.

Construction, tho' it be capable of a quite different one. “ * It must indeed be
 “ presumed, that Those early Writers
 “ would not have *entirely founded* any
 “ Doctrine of that Moment on Texts so
 “ very capable of another Construction.
 “ But having already imbibed the Prin-
 “ ciples of Christianity from the New
 “ Testament, and Catholick Tradition ;
 “ they easily believed that Those Texts
 “ intended such a Sense, when from o-
 “ ther Evidences they knew That Sense
 “ to be a Truth, whether taught there,
 “ or no.† Whether Those Texts prove
 “ any thing, or nothing, to the Point in
 “ hand; their being used formerly in fa-
 “ vour of such a Doctrine, shews that
 “ the Doctrine was then received, and was
 “ the Faith of the Church.

4thly. The Maintainers of the *Praxean*,
Noetian, and *Sabellian* Heresy, in their
 Disputes with the Catholicks, were con-
 tinually throwing *Tritheism* in their
 Teeth ; as if, by asserting three real di-
 stinct Persons, they by consequence asserted
 three Gods. The Objection supposes it
 to be then taken for granted on all hands,
 as the known Doctrine of the Christian

* Dr. *Waterland's* Serm. p.^o 71.
 See also p. 77, 78.

† *Ibid.* and p. 72.

World, that the Father, Son, and Holy Ghost are one God. The Hereticks not daring (whatever they thought or intended, and whatever was the Consequence of their Doctrine) openly to contradict the Sense of the Universal Church in That Matter. And as for the Catholics; if they had not believed and professed, as we do; they could not have avoided answering the Objection, by alledging, that their Faith concerning the three Persons stood clear of *Tritheism*; because the two last are not God at all. Instead of which, they constantly answer quite another way; by reconciling (as we do) the *Trinity* of the three *real distinct Persons*, each of them God, with the indivisible *Unity* of the *Godhead*.

5thly. “ The * several *Similitudes* which
 “ the Ancients used to illustrate this Mat-
 “ ter, manifestly shew, that they never
 “ dreamed of the Son’s being created.
 “ Those *Similitudes* † are all of them
 “ low, and infinitely short of what they
 “ are intended to represent: Some of
 “ them perhaps too *course*, and such as
 “ might better have been spared. But
 “ Writers are not always upon their

* Dr. *Waterland*’s 1st Def. p. 155.
 P. 313, 314.

† 2d Def.

“ Guard. They had a pious Design in
 “ adapting their Comparisons to the very
 “ meanest Capacities. The Resemblances
 “ we speak of * were intended to repre-
 “ sent the *Consubstantiality*, or *Coeternity*
 “ or *Both*, (all of them, by the way, im-
 “ plying a *Subordination*.) “ The Compa-
 “ risons of *Fountain* and *Stream*, *Root*
 “ and *Branch*, *Body* and *Effluvia*, *Light*
 “ and *Light*, *Fire* and *Fire*, &c. served
 “ more particularly to signify the *Con-*
 “ *substantiality*. Those of *Mind* and
 “ *Thought*, *Light* and *Splendor*, were more
 “ particularly calculated to denote *Coe-*
 “ *ternity*, abstracting from the Confide-
 “ ration of *Consubstantiality*.” And per-
 “ haps That of the *Sun* and his *Rays* was
 “ designed to insinuate *Both*.

“ † Lastly, The Care they took lest a-
 “ ny one should imagine there was any
 “ *Division* [or *Abscission*] of the Father’s
 “ Substance, and their inculcating that the
 “ Son [by his *temporary Generation*, when
 “ he was *sent forth* to create the World]
 “ was *prolatus*, *non separatus*, brought
 “ *forth*, *not separated* from the Father,
 “ demonstrate their Meaning to be, that
 “ here was no Production of a new Sub-
 “ stance, but an *Emanation*, *Manifesta-*

* Dr. Waterland’s 2d Def. p. 313, 314.

† 1st Def. *ubi supra*.

“tion, or *Procession* of what was Before.”

Their constant unanimous Doctrine of his *Coeternity*, and *Consubstantiality* with the Father, Bp. Bull has largely demonstrated; and to Him I refer.*

What was thus written by These Apostolical Fathers, and Martyrs, (and it is not the Thousandth Part of what was written to the same Purpose by themselves, and others, within the Period of which I am speaking) was all before the great *Nicene* Council above mentioned: From whence it appears, that Those venerable Fathers imposed no new Doctrine upon the World, but only ratified and confirmed what had been delivered to them from their Predecessors up to the Apostles themselves. It is true they inserted in their Creed the Word *ὁμοούσιον*, *consubstantial*, or *of the same Substance*, apply'd to the Son, with reference to the Father; but This was only defining, or explaining an old Doctrine, not imposing a new one: The Sense, tho' not the Word, is plainly delivered in the Scriptures: The Synod had Authority to introduce it; and it was then highly fit, and

* Def. Fid. Nic. §. 2, 3:

proper to be introduced: Of which more under my next general Head. After This Council, tho' the *Arian* Herefy spread much; yet it was not near so much as is commonly pretended by Some, and supposed and acknowledged by Others. For various were their Arts to make themselves appear more numerous and considerable than they really were; particularly by dissembling their Doctrines, seeming to affirm in Words what in their Hearts they deny'd; thus imposing upon many well meaning Persons, who seem'd to be of their Opinion, when they really were not: So that Thousands were called *Arians*, who in truth abhorred their Principles. The three next general Councils, *viz*, Those of *Constantinople*, *Ephesus*, and *Chalcedon*, and several particular ones besides, condemned some Herefy or other relating to This Article.

As to the Divinity of the Holy Ghost, there has not been so much Dispute about That, as about the Divinity of the Son; tho' the latter, as I said, is more *positively* and *expressly* delivered in Scripture than the former. And the Reason seems to be This, because the One appeared in Human Flesh, the Other not. The Fathers of *Nice* therefore did not explicitly assert the Godhead of the Holy Ghost; no He-

refy having as then opposed it. But upon *Macedonius's* broaching his Herefy, the Council of *Constantinople*, the next general one to That of *Nice*, condemn'd both *It*, and *Him*; and asserted the Divinity of the Holy Ghost, in the very Terms as they now stand in what we call the *Nicene* Creed, because the greatest Part of it is such; tho' it is indeed a Coalition of the *Nicene* and *Constantinopolitan* Creeds, made into one; or rather the *Nicene* Creed received into the *Constantinopolitan*, and ratified and confirmed by That Council, with the Addition of something more. The Divinity of the Holy Ghost was defined by That Council in the Terms as they now stand in our Creed, excepting that in this Clause, *proceeding from the Father, and the Son*, the Words [*and the Son*] were omitted, and afterwards added by the *Latin* Church. How regularly, and prudently That was done, I will not presume to enquire: But however, if That Clause were not *necessary* to be *added*, it *might* be added, because it is *true*, and clearly to be proved from Scripture, tho' not so plainly and expressly delivered in it, as the Procession from the Father; And therefore We very justly retain it at this Day. However, the Council of *Constantinople*, and the whole *Eastern* Church,

af-

asserted the *Divinity* of the *Holy Ghost* as well as We; and That is the Point we are now considering. And the Godhead both of the Son, and Holy Ghost, has been acknowledged and defended by the Universal Church in all Ages ever since, excepting a few Hereticks: And if That be a reasonable Objection, We may as well question, or even deny the Being of God, because there are a few Atheists.

I have only further to observe, that whereas Exceptions are taken at the Doxology of *Polycarp* above cited, and some others; forasmuch as in them it is not said, Glory be *to* the Holy Ghost, nor *with* Him, in reference ~~to the Father~~, and the Son; but *in* Him, or *through* Him: I answer with the most learned Bp. Bull,* 1st. That it is true the ancient Writers do *sometimes* so express themselves, and there seems to be This Reason for it; viz. to signify, that the Holy Ghost proceeding from the Father, *and* the Son, or from the Father *by* the Son, (which is much the same) is the Union of Both; and therefore, as it were the *Vinculum Trinitatis*, the *Bond of the Trinity*; and is sometimes by those Writers expressly stiled so. And it is more plain in That very ancient Form; *Glory*

* *English Works*, Vol. 3. p. 841. And *Def. Fid. Nic.* 54, 56.

be to the Father, and to the Son, in the Unity of the Holy Ghost. But 2dly. In other Doxologies as ancient, the Form is different; and as Glory is no less expressly ascribed to the Son, than to the Father, so it is as expressly ascribed to the Holy Ghost as to Either. Thus the Brethren of Smyrna, who could not but well understand the Sense of Polycarp their late Bishop, and of the Catholick Church in their Time, conclude their Epistle concerning the Martyrdom of That blessed Saint, in these Words: * Brethren, we bid you Farewel, adhering to the Precepts and Gospel of Jesus Christ; ~~and with whom~~, and with whom, be Glory and Honour to God the Father, and the Holy Ghost. Parallel to which is That in the Acts of Ignatius's Martyrdom: † Glorifying our Lord Jesus Christ; through whom, and with whom, to the Father, ^{with} ~~and~~ the Holy Ghost, be Glory and Power, in the Holy Church, throughout all

* Ἐρρῶμαι ὑμᾶς εὐχόμεθα, ἀδελφοί, στοιχῶντες τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ, μεθ' ᾧ δόξα τῷ Θεῷ, καὶ Πατρὶ, καὶ ἀγίῳ Πνεύματι.

† Glorificantes Dominum nostrum Jesum Christum; per quem, & cum quo, Patri gloria, & potentia, cum Spiritu Sancto, in sancta Ecclesia, in secula seculorum. Amen. Act. Martyr. S. Ignat. sub finem.

Ages,

Ages. Amen. Which Passages alone (if there were no more) would be sufficient to rebuke the strange Confidence of one of the *Arian* Writers in These Times; who some Years since, in a contemptuous Letter to the Right Reverend the Bishop of This Diocese, took upon him to assert, that there were no Doxologies in the first Ages of the Church, but such as He, and his Party now make use of.†

Thus then we have demonstrated both from Scripture and Antiquity, that the Son and Holy Ghost are *God*. As for the *personal Distinction* between them; *That* has been *stated*, and is now to be briefly *proved*. Whatever Attributes, or Operations belong to *God absolutely considered*, are *common to all* the three Persons. Some Characters are more *especially*, and *particularly* apply'd to *This*, or *That* Person; yet not so as to exclude the other *Two*. Thus *Creation*, *Redemption*, and *Sanctification*, in a *wide Sense*, belong to the Godhead *absolutely*, and yet more *especially*, *Creation* to the *Father*, *Redemp-*

* See the *Seasonable Review of Mr. Whiston's Account of primitive Doxologies*, and the Defence of it. See also, upon the Head of *Doxologies*, Dr. *Waterland's* 1st Def. p. 336. and 410. And Remarks on Dr. *Clarke's* Exposition of the Catechism, from p. 6. to p. 22.

tion to the Son, and Sanctification to the Holy Ghost. So much as This it is sufficient to mention; but that the three Persons are in Scripture distinguished by personal Characters, is now to be proved. Some of These Characters are *only distinct*, but not *incommunicable*; as Those of Creation, Redemption, and Sanctification, above mentioned. Some are not only *distinct*, but *incommunicable*: The Father cannot be the Son, nor the Son the Father; Neither of Them can be the Holy Ghost, nor the Holy Ghost either of Them. And that they are *personally distinguished*, appears from That *very Distinction* of Names and Relations given them in the Holy Scriptures. And moreover from hence, that * the Third Person, in the Shape of a Dove, lighted upon the Second, who was thereupon declared by the First to be *his beloved Son*. It likewise appears from Those Words of our Blessed Saviour; *The Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all Things*. I omit many other Texts which speak to the same Purpose; because These are sufficient. And shall now briefly prove what was before asserted con-

Joh. 14. 26.

* Matth. iii. 16, 17.

cerning the Holy Ghost's proceeding *both* from the Father, and the Son.

It is not indeed *expresly affirmed* in Scripture, that the Holy Ghost proceeds from the Son (as it is that he proceeds from the Father) but it is manifestly imply'd, in that He is stiled the *Spirit of the Son*, as well as of the *Father*.* Moreover, the Holy Ghost is *sent* by the Son, as well as by the *Father*. *When the Comforter is come, whom I will send unto You.* And even when he is sent by the Father, it is in the *Name* of the Son; as we before observed.

Joh. 15. 26.
and 16. 7.

Joh. 14. 26.

For this Doctrine of the three *real, distinct Persons* in the Deity, the Sense of *primitive Antiquity* is plain, and express.† This appears (to omit many other Authorities, particularly That of *Dionysius* above cited) from *Tertullian's* Writings against *Praxeas*, &c. whose Pretensions were generally despised. *Noetus*, a Reviver of the same Heresy, which *confounds the Persons*, went away with the Character of a weak and rash Man, and was condemned by the Christian Church. And that *Sabellius* is by *Epiphanius* and *St. Austin* reckon'd in the List of Here-

* Gal. 4. 6. Rom. 8. 9. 1 Pet. 1. 11. Phil. 1. 19.

† See Dr. *Waterland's* 1st Def. p. 333, 334.

ticks, and was always by the Church esteemed one of the worst of Hereticks, no body wants to be informed.

Having thus, under my second general Head, proved both from Scripture and Antiquity, that the Son and Holy Ghost are very God; and that the three Persons are in Scripture distinguished from each other, by distinct personal Characters; and consequently, that as they are all the One God, so they are really three distinct Persons; which is the Doctrine of the Church upon This Article: I proceed now in the Third Place,

III. To answer the *Objections* urged against it; and against the *Creeds, Explanations, and Definitions* of the Church upon it.

These Objections, in a *large sense*, include the *Arguments* alledged by our Adversaries in maintenance of their *own Opinion*; and their *Answers* to *Ours*. It will be proper to invert the Order in which I have named them, and to begin with the *latter*. And these relate to *Reason, Scripture, and Antiquity*.

As to Reason; They object that our Doctrine *implies a Contradiction*. This I have obviated, and already answered,
as

as it was requisite to do, in stating this Point, under my first General Head; to which I refer. *Part* of the Doctrine, if they please, is *above* our Reason; but None of it *contrary* to it. But This, if I forget not, they tell us, in the 2d Place, is a Distinction without a Difference; at least without any material one, as to any use we can make of it. Whatever, say they, is *above* Reason, is either *contrary* to it, or at least, we can no more yield a rational Assent to the one than to the other: In the latter Case, we should assent to what *we know to be false*; in the former, we should assent to we *know not what*. In short they are against all Mysteries in Religion: And will have it, that whatever is *Mysterious* is *Absurd*. This likewise may in a great measure be answered by what I have offered under my first Head, concerning *adequate*, and *inadequate Ideas*, and the Words *Person* and *Substance*. For the rest, a sufficient Answer has been often given to This Objection; it having been shewn 1st. That there is something mysterious, or above our Reason, in *all things*. And 2^{dly}. That the Nature of God in *particular* (whether there be a *Trinity*, or not) will always, and necessarily must, be above our Comprehension. Yet they *say*, and
will

will have it, that the Doctrine of the Trinity is a *Contradiction*. They say This indeed, *repeat* it over and over; and seem resolved to *insist* upon it. But do they *prove* it? Yes; If These, and such like, Expressions * may pass for Arguments. “ Three intelligent Agents in one individual ~~identical~~ Substance, is so self-evident a Contradiction, that, &c. Two Persons in one Being I think a manifest Contradiction in Terms.— Two Persons in one and the same individual uncompounded Being, is an express Contradiction.—Two Individuals cannot, without an express Contradiction, have an Identity of Nature.” But is This *proving*? ’Tis *confidently asserting*, and That is all. Tho’ *in Reason*, and according to the Laws of Arguing, we are *not* bound to prove that our Doctrine *does not* imply a Contradiction, but they *are* bound (since they assert it) to prove that it *does*; yet *in fact* it is quite otherwise. They do not, cannot, prove that it *does*; which they are obliged to do: but We can, and have proved, that it does *not*; which we are *not* obliged to do. In the two last Sentences

* See Dr. Waterland’s 2d Def. p. 433.

I just now quoted, as asserting this pretended Contradiction, The Word *Individual* is mentioned: Upon this Word a great Part of their Cavilling turns.* *Nothing Individual can be communicated.*† *Communication of an Individual, without the Communicator's parting with it, is a Contradiction in Terms.* But This Chicanery proceeds partly from their not distinguishing the Sense of *Individual*; and (according to their Custom) confounding *Person* and *Being*, or *Person* and *Substance* with each other.‡ Partly, from their not considering, that neither They nor We can fix the *Principle* of *Individuation*, or shew wherein it consists. One of them indeed has with great Modesty attempted it: But with what Success, may be seen in the Place I have referred to. *Their own* || new Notion of *God's extended Substance* being the *Substratum* of *Space*; and *Every-body's* Notion of his *Ubiquity*, or *Omnipresence*, is liable to as many, nay to the very same Difficulties, with Ours of the Plurality of Persons in the Unity of the Godhead: And must be accounted for, if at all accounted for, by

* Dr. Waterland's 1st Def. p. 171, to 174, 291, &c.

† 2d Def. p. 319, &c. ‡ See *ubi supra*. || 1st Def. p. 166, to 170. 293, &c. 2d Def. p. 321, 322.

the same Sort of Words and Ideas, or some Equivalent to them. We can at least as well save our Doctrine of the Trinity in Unity, as They can Theirs of God's extended Substance; and prove the Truth of it a great deal better.

But in These their fine Speculations, they forget the *Scripture-Doctrine*, upon which alone they pretend to proceed; and plunge themselves into *Metaphysicks* and *Philosophy*: Wandring beyond their Depth, and peremptorily determining about Matters which infinitely transcend the Measures of human Understanding. At the same time they, without Shame or common Justice, accuse *Us* of indulging *ourselves* in Metaphysicks and Philosophy: Whereas *We* adhere to the plain Doctrines of Scripture, and the Simplicity of the Gospel; use no Terms but what are used by the inspired Writers, or the primitive Church; and go no farther in human Speculations, than to guard This great Article from the Attacks of its Adversaries, and to detect false Philosophy, by confronting it with true.† Of such as *Them*, on the contrary, the great Apostle may be supposed to

† Upon This Head see both Dr. *Waterland's* Defences, in many Places.

ſpeak, when he ſays; *Beware leſt any Man ſpoil you through Philoſophy [faſely ſo called] and vain Deceit; after the Tradition of Men, after the Rudiments of the World, and not after Chriſt.* Much more Col. 2. 8. might well be ſaid upon This; but I am confined to narrow Limits: and ſo proceed to their Objections againſt our Arguments drawn from Scripture.

And here, as I ſaid before, that it is impoſſible, in a Diſcourſe of this Nature, to urge *all* our Arguments, ſo it is impoſſible to take Notice of *all* their Objections. I ſhall mention the moſt *material* ones, and ſuch as will in effect include all the reſt; and That is ſufficient. I ſhall alſo mention ſome very *immaterial* ones; in order to ſhew their *Perverſeneſs*, in expounding away the Meaning of the Holy Scriptures. Here it will not be neceſſary to make the Diſtinction between the *Arian*, and *Socinian* Heresies. As it was not before in my *Proofs*, ſo it will not be now in my *Answers*. If the Son and Holy Ghoſt be very God; both Thoſe Heresies (I mean as to this Article of the Trinity) are at once overthrown. If the *Arian* falls, the *Socinian* (whether the *groſs*, or *more refined* Socinian) falls of Courſe: For whoever diſproves the Firſt, diſproves the Laſt, and ſomething more.

If

If our Saviour be naturally and essentially God ; he is certainly more than a mere Man, or than an Attribute of God: And if the Holy Ghost be God ; He is certainly more than a mere Quality. To proceed therefore. These Men indeed have one short way of guarding against some of the Scriptures which we alledge ; and That is, denying that there *are* such Scriptures: But of This in another place. At present I am to consider their manner of interpreting Those Texts which they either *always acknowledge*, or *sometimes acknowledge* (at least *admit* for Argument's sake) and *sometimes deny*.

Joh. 1. 1. † *In the Beginning was the Word*, says St. John. *In the Beginning*, say some of These Men, *i. e.* in the *Beginning* of the *Gospel*, or when the *Gospel* was first published. Which makes no Sense of the Passage ; because the very same might be said of every Thing then in Being, as well as of our Saviour. *Was the Word*, *i. e.* say others, the *internal Reason* or *Wisdom of God* : As if here were nothing meant but an *Attribute*, not a distinct *Person* ; and as if an Attribute could be *made Flesh*, and *dwell among us*. And

† For the three false Schemes raised by the several Hereticks from This Verse, see Dr. Waterland's 1st Sermon.

the Word was God. This, They tell us, however it may sound, cannot be literally understood; because the same *Word* is just before said to be *with* God; and therefore must be different *from* him. As if one Person, who is God, cannot be with another Person, who is the same God. That God the Father is often named by way of eminency, we have before granted, and the Reason of it has been assigned; And no more than *That* can be proved from the Clause which they object.

Before Abraham was, I am, says our Saviour; *i. e.* say These Expositors, he was before *Abraham*, in the Will and Designation of God: Or before *Abraham* shall perfectly become (for it seems *was* and *shall be* signify the same) what was imply'd in his Name, the *Father of many Nations*, before the Gentiles shall come in, *I am*. Both which might as well have been said of any *Creature* then in Being; and therefore our Saviour's Answer to the Objection of the *Jews* would have been, according to this Interpretation, most impertinent, and absurd. *To* ACT. 20. 28;
feed the Church of God, which He hath purchased with his own Blood. Did God the Father purchase the Church with his own Blood? If he did not; This Text, one

H

would

would think, is a plain Proof of Christ's Divinity. No, say These sagacious Explainers; * *He, i. e. the Father*; tho' the Father is not mentioned either in the Text, or in the Context: *With his own Blood*; i. e. with his Son's Blood, which may properly be called his own; because whatever is his Son's is His. If this be not *exposing* the Scriptures, instead of *expounding* them; I know not what to call Prophaneness: And if it be not *quidlibet ex quolibet*, making any thing out of any thing; I know not what deserves the Name of unfair and perverse Interpretation.

In interpreting that of 1 John v. 20. *This (says an Arian Writer) is the true God, even the Father.* But Those Words are of his own adding: *his Son Jesus Christ* are the Words immediately preceding in the Text. †

Rom. ix. 5. *Christ—who is over all God blessed for ever.* As here is not the least Pretence that any Person is spoken of but Christ; They tell us, that in many Manuscripts the Word *θεός*, (*God*) is wanting. The Answer to which is plain-

* *Racov. Catechis.* p. 37. † See this Verse largely and fully vindicated from the *Arian Exposition*, by Dr. *Waterland*, *Serm.* p. 206—214.

ly This,† that the Fact is false; and there is not *one* Manuscript in which it is wanting.

|| To elude our Argument from *John* xii. 41. compared with *Isa.* vi. 1, &c. “ a late Writer devises this Construction; “ That the Prophet, in beholding the “ Glory of God the Father, revealing the “ Coming of Christ, then *saw* (*i. e.* “ *foresaw*) the Glory of Christ. But admitting that *saw* may signify *foresaw* “ (which however is a very needless “ Supposition, since it is certain that “ Christ had as much Glory with the “ Father, *before the World was*, as ever “ he had after, *John* xvii. 5.) yet what “ Occasion is there to suppose the *Father’s* Glory to have been *principally* “ spoken of; when St. *John* says plainly “ it was *Christ’s* Glory, and that the “ Prophet spake of *Him*? If then the “ Prophet saw the Glory of the *Father*; “ He saw, however, the Glory of the “ *Son* too: “ For it is as certain as “ Words can make it, from what St. “ *John* says, that the Son’s Glory was “ seen, and that *He* was the *Jehovah* of “ whom the Prophet spoke.

† p. 222.

|| p. 31, 32.

I cannot here forbear dropping a Reflection upon the prodigious Confidence of our Adversaries, in asserting *any thing* that they think will make for their Cause. “Some *Moderns* † (says one of “them) refer This [*John* v. 20.] to “Christ: but Others, with *all* the “Ancients, understand it of God the Father.” Whereas he cannot produce *one* of the Ancients interpreting it, as He pretends; and *all* by whom it is *any way* interpreted are directly against him. This *Modesty*, as well as *Divinity*, is indeed *truly Modern*.

Their Answer to our Argument drawn from the Form of Baptism, has a little more Show of Reason; and not much. They alledge that This can be of no Force, because some of the *Jews* are said to be *baptized unto Moses*, others *unto John's Baptism*, and Christians *into the Death of Christ*. As therefore, notwithstanding such Expressions, neither *Moses*, nor *John*, nor the *Death of Christ*, is *God*; so the Form of Baptism is no Argument that the Son and Holy Ghost are *God*. But were the *Jews* baptized *in the Name of Moses*? It is most evident,

† p. 211, &c.

that by being baptized *unto him* is meant no more than being baptized *through his Ministry*, or *into his Religion*, or *Both*. The same may be reply'd as to *John's Baptism*. They were baptized *unto John's Baptism*, but not in *John's Name*. And for the other Expression used in Scripture; who sees not that to be baptized *into Christ's Death*, signifies our entering into Covenant to die to Sin, as it plainly appears from the Context? * Is it any where said that we are baptized in *the Name of Christ's Death*? Or would it be Sense to say so? But then They urge, that to be baptized *unto a Person*, and to be baptized *in his Name*, mean one and the same thing: because both those Expressions are in different Places of Scripture apply'd to our Saviour, (as the former is to *Moses*, and *John*, and the *Death of Christ*) Sometimes Men are said to be baptized *into him*, and sometimes *in his Name*. True; but does it therefore follow, that *no more* is meant by the Last than by the First? Could they prove indeed that the one is in Scripture explanatory of the other; or produce any Text, or Texts, in which it is said, or from which it may

* See Rom. vi. 3, 4.

fairly be proved, that They both signify just the same; They would say something to the Purpose: But sure that both these Expressions are used (even tho' it were in the same Sentence, much less when it is in different Books, and by different Writers, which is the present Case) is no Proof that they signify the same Thing; tho' they have a near Relation to each other. Thus, for Example: A Magistrate at one time says, You are to do This for the King's Service; and at another time, I charge You to do This in the King's Name. Does it therefore follow that These Expressions are just equivalent; and that there is no more of *Authority* in the one, than in the other? Are *Moses*, and *John*, and the *Death of Christ* mentioned in conjunction with God the Father, in the solemn Form of a Commission, as the Son and Holy Ghost are? Let them prove That, and we will give up this Argument: But all short of That is mere Wrangling, and Amusement. They further alledge therefore, that *Men* are in the Scriptures mentioned in conjunction with God, and that as the Objects of Faith, and Fear. Thus the People *believed the Lord, and his Servant Moses*; and in another place, they *feared the Lord, and Samuel*. But will these Objectors
say

say that the Words *Believed*, and *Feared*, are apply'd to God on the one hand, and to *Moses*, and *Samuel* on the other, in just the same Sense; Or that the Scripture intended to teach us that they were all three to be equally, and upon the same Foundation, believed, and feared? If they affirm This; they talk Blasphemy. If the contrary; their Objection falls to the Ground. Because No body argues, that a Person's being *barely* mentioned *with* God, proves that he *is* God: For then any Creature would be God. But we argue thus; That whatever Persons are named *in conjunction* with God *the Father*, in such an *Authoritative* manner, as to give a *Commission*, upon the Execution of which *Forgiveness of Sins*, and *eternal Salvation* depends, or in such a Manner as supposes Men to be *consecrated*, and *dedicated* to those Persons, They *all must be God*: And unless our Adversaries disprove This; they do but beat the Air, and talk about Nothing. If They still insist, that as the Words *believed*, and *feared*, in the Texts above-cited, are not used in the same Sense when apply'd to God, and when apply'd to *Moses*, and *Samuel*; so neither are the Words *in the Name* equally, and in the same Sense, apply'd to the Son, and to the Holy

Ghost, as to God the Father; They must give us a Reason for this Difference in the last Instance. If They *say*, it is because the two latter Persons *are not God*; they *beg the Question*: Which we on the other Side do not, by *proving* from hence that *they are God*, being *Thus* join'd with the Father in an *Authoritative* Manner; and by insisting that all Words ought to be taken in their first, plainest, and literal Sense, unless good Reason can be given for the contrary.

I have dwelt the longer upon their Answer to This Argument; partly because it is an Argument of great Weight, and Importance, and I have no where seen their Objections against it fully reply'd to; and partly to give You one Instance, at large, of their curious way of Reasoning, and interpreting Scripture. This Answer of Theirs which I have been examining, is, as to the main Substance of it, tho' not in all its Parts, to be found in the *Racovian Catechism*,* which is the Marrow and Quintessence of the *Socinian* Divinity; drawn up by the united Learning and Labour of its greatest Champions, the famous and redoubted *Crellius* particularly.

* p. 18.

To our Arguments drawn from the
 * *Titles* and Divine *Attributes* given to the
 Son, they object, “ That the highest of all,
 “ as the *most high*, or *supreme*, the *Al-*
 “ *mighty*, the *one God*, and *Father* of all,
 “ &c. are never apply’d to him. We
 “ answer, 1st. If he has not *every* divine
 “ Title and Attribute which is apply’d
 “ to the Father; yet he has *more than*
 “ *enough* to prove that he is no Creature;
 “ so that the *Others* are virtually con-
 “ tain’d and included in *These*. 2^{dly}. The
 “ Title of *Almighty* is expressly apply’d to
 “ Him, as hath been shewn. The *Fact*-
 part of the Objection therefore is not true.
 “ As to the Titles of *one God*, and *Father*
 “ of all, &c. it would be strange indeed
 “ if they were apply’d to the Son; be-
 “ cause taken all together they are *per-*
 “ *sonal Titles* peculiarly belonging to *God*
 “ *the Father*. And it must appear as a
 “ standing Monument against our Adver-
 “ saries, to their Shame and Confusion,
 “ that after we have demonstrated the
 “ Son to be strictly God; yet no Proof
 “ shall be thought sufficient, unless it be
 “ a Proof of what we pretend not, of
 “ God the Son’s being the very *same Per-*

* Dr. Waterland’s Serm. p. 279, 280.

“ *son* with God the Father. And here
 “ indeed lies the Mystery of their Heresy;
 “ *viz.* in This one false Principle, that
 “ the Son cannot be strictly God, unless
 “ He be the Person of the Father.”

In the next Place, they object (as a standing Answer to most of our Arguments) that other Beings are in Scripture stiled Gods, which yet are on all Hands acknowledged to be mere Creatures. Much has been said to This already; and something more shall be added in This Place. Thus, say They, *Moses is a God to Pharaoh; and I have said Ye are Gods*, says the Psalmist. But what is This to the Point in Hand? Is it said that *Moses* and these other Gods, are eternal, omniscient, and the like? Was *Moses* to be worshipped by the *Israelites*? Is it any where said, that He *made the World*, or that he *is over all, God blessed for ever*? Who sees not that those others are *plainly* figurative Expressions? But is no more said of our Saviour than That? The Texts which I have produced shew him to be not *figuratively*, but *truly, essentially*, in the *highest*, and most *proper* Sense God. And to distinguish him from Those who are figuratively, and improperly called so, the Author to the *Hebrews*, as if on Purpose to obviate all Objections of this Kind,

makes

makes the clearest Difference between Him and the Angels themselves, who are vastly superior to any of the metaphorical Gods above-mentioned. *Unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten thee? And again he saith let all the Angels of God worship him. And of the Angels he saith, who maketh his Angels Spirits, and his Ministers a Flame of Fire. But unto the Son he saith, thy Throne O God, is for ever and ever. And thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thine Hands.* Heb. i. 4, 5. & seq.

Add to This, that St. Paul condemns the Worship of Those who by Nature are not Gods. That he himself worshipp'd Christ is certain; according to Him therefore Christ is by Nature God. Nay This Text has extorted a Confession from our Adversaries themselves, that he really is so. “* They equivocate indeed as usual. “*The Son, say They, has, by That Nature which he derives from the Father, true Dominion.* And so, say we, has every lawful Magistrate true Dominion, in as just a Sense as is here understood of Christ; a Dominion derived

* See Dr. Waterland's, II. Def. Query 24, throughout.

“ from God. Is This what, according
 “ to the Custom of Speech, has been un-
 “ derstood by the Phrase, *God by Nature*?
 “ And how has Christ *by Nature* true Do-
 “ minion; when his Nature is supposed
 “ to have existed, before any Dominion
 “ commenced? They tell us further of
 “ the different Use of the Word *εἶναι*
 “ [Nature] in Scripture, to signify *State*,
 “ *Condition*, *Capacity*, &c. and even
 “ *Customs* only. But if the Places be well
 “ consider’d where the Expression *εἶναι*,
 “ *by Nature* occurs; we shall find that it
 “ is put in Opposition to something *accessi-*
 “ *onal*, *superinduced*, *accidental*, or the
 “ like: From whence one may plainly
 “ perceive, that it relates to something
 “ *inherent*, *innate*, *permanent*, *fix’d*, and
 “ implanted in any Thing from the first.
 “ See *Rom. ii. 14. 27. xi. 24. 1 Cor. xi. 14.*
 “ Whatever is *God by Nature*, as Christ
 “ is now supposed to be, must have *That*
 “ *which makes God to be God*. And what
 “ can *That* be, but his having the *Di-*
 “ *vine Perfections*; and consequently the
 “ *Divine Essence*?”

This is their Way of answering our
 Arguments from Scripture. To Those
 which are drawn from Antiquity, some-
 times they reply; by interpreting the an-
 cient Writers just as they do the Scrip-
 tures.

ures: And indeed it would be strange if the Words of Men should find fairer Treatment from them, than the Word of God. Sometimes, by denying the Authority not only of particular Fathers, but of general Councils; and exploding them with the utmost Insolence and Contempt. Of which more hereafter.

We are in the next Place to give a Specimen of the *positive Arguments*, by which they endeavour to *prove their own Doctrine*.

The first Text I shall mention as seeming to favour them is, *Matth. xix. 17. Why callest thou me good? there is none good but one, that is God.* In which Words, say they, our Saviour speaks of himself in Contradistinction to God; and therefore cannot Himself be God. But considering how many Times He is in Scripture declared to be in the highest Sense God; This Place, if implying an Exclusion of him from the Deity, must so far relate not to the Truth and Reality of Things, but to the Notions and Sentiments of Him who ask'd the Question. Who, being ignorant and uninstructed, could not imagine him to be more than a mere Man. And then the Sense of the Words must be no more than This; You ought not to give me the Title of Good, unless you believe

believe me to be God; as you certainly do *Not*. Or it may very well be taken Thus; “ * You give me a Title which “ belongs to God alone: Do you there- “ fore think there is something in me “ more than human? Or that the *Father* “ dwelleth in me? This you ought to “ believe,” (as it is indeed most true, whether you believe, it or no) “ If you “ conceive That Title truly to belong to “ me; since *there is but One that is good; “ that is God.*” Much might be, and actually has been said, to account for this Text, even upon the other Supposition, *viz.* That our Saviour speaks not *ad hominem*, but to the Reality of Things; and in Reply to the Wrangling of our Adversaries about *Es* and *er*, or whether one *Person* or one *Being* be here intended. But the Answer I have given being plainer, and (as I think) abundantly sufficient; I shall not at present insist upon the other.

Again, They argue from Those Words of our Saviour in his Address to God the John xvii. Father; *That they might know thee the only 3. true God, and Jesus Christ whom thou hast sent.* And, say they, can any Thing be plainer? Is not the Father here manifestly

* *Whitby* on the Place.

stiled the only true God? And is he not as such manifestly distinguish'd from the Son? I answer, *1st*. Supposing, but not granting, that the Word *only* is to be apply'd to the *Person* of the Father; or, if you please, not to *God* in the Predicate of the Proposition, but to the *Father* in the Subject; That *may* (nay considering innumerable other Texts of Scripture asserting the Deity of the Son, and Holy Spirit) *must* mean no more than either the personal Dignity of the Father, as such, He alone being *αὐτοθεός*, unoriginated, and the Fountain of the Deity; or an Exclusion of Idols and false Gods, as the Ancients thought. *2^{dly}*. The Sense of That Word *only*, is in Scripture sometimes applied to any one of the three Persons singly; even with Respect to the essential Attributes, or Those which belong to God absolutely consider'd. To omit other Instances; our Saviour says, *None knoweth* Matth. xi. *the Son, but the Father; neither knoweth* ^{27.} *any the Father, save the Son.* And yet St. Paul says, *The Things of God knoweth* I Cor. ii. *None, but the Spirit of God. i. e. the Holy* ^{11.} *Ghost.* Here therefore This Knowledge seems to be ascribed to each of the three Persons separately, and exclusively of the other two: And yet that This cannot be, is certain; and our Adversaries themselves will

will acknowledge, that the *Father* is not excluded. It is evident then that the Texts above mentioned are not to be understood in the strict exclusive Sense; but as shewing the intimate Union between the Persons in the Trinity; which is such, that with Regard to the essential Divine Attributes, what is ascribed to one is ascribed to all three; and the Scripture, even by seeming to separate them, shews us the indissoluble Union between them. Admitting therefore that the Term only in the Text of St. *John*, which we are now examining, were applied to the Person of the Father; yet it would not exclude the Son, and the Holy Ghost from the Deity; according to the Language of Holy Scripture in other Places. Upon these Explications which I have given, This Matter might be very well accounted for; even supposing the Word *only* to be applied to the Father *personally* consider'd. As in the third and last Place, after all, it is *Not*. It is not said, *Thou only art the true God; but thou art the only true God*: Which are Propositions widely different. The Words are, *That they might know thee the only true God*; not *that they might know thee only the true God*. This is plain in our Translation, which answers exactly to the Original,

nal, ἵνα γινώσκῃσὶ σε [not μόνον τὸν, but] τὸν μόνον ἀληθινὸν θεόν. All therefore here asserted is, That *the Father is the only true God*; which sure we are far from denying. But does this exclude either the Son, or the Holy Ghost; who are proved, from a Multitude of other Texts, to be the *same only true God*? *The Father* (as it is here asserted by our Saviour) *is the only true God*: And so, as it has been proved from many other Places of Scripture, the Son is the only true God, and the Holy Ghost is the only true God. The Father then is here called *the only true God*; and does the Son, who calls Him so, exclude Himself; who expressly says, *John x. 30. I and my Father are one*? And *John xiv. 11. I am in the Father, and the Father in me*? How therefore, when He ascribes Godhead to the Father, can He be suppos'd to exclude Himself from it? Nay how can it be suppos'd but that He necessarily includes Himself in it?

Then they alledge That Argument taken from the Words of our Saviour in *St. Matthew*, and *St. Mark* put together, in which he seems to declare his Ignorance of a future Event. *Of that Day, and Hour knoweth no Man, nor the Angels,* ^{Matth. 24. 36.} *neither the Son, but my Father only.* ^{Mark 13. 32.} We answer, 1st. That our Saviour is *Man*,

as well as God; and that he speaks this in his human Capacity. * “ It is not said the “ *Son of God* knew not the Day of Judgment; but the *Son*, that is, *the Son of Man*; as appears from the Context in “ both the Evangelists, (*Matth.* xxiv. 37, “ 39. *Mark* xiii. 26, 34.) If it be insisted, that however the Word *only* appropriates this Knowledge to the *Person* of the Father, so as to exclude all other *Persons* from it; we answer 2dly, “ †† That the “ exclusive Term *only* is not to be so “ strictly interpreted, as to exclude what “ *essentially* belongs to the *Father*, and may “ be reckon’d to him, as included in him, “ his WORD, and SPIRIT.” The Word *only* is not in the Holy Scriptures always used in its strictest †, and most rigorous Sense, so as to exclude all other Persons except That to which it is apply’d. Of This I have already given some Instances; and shall now add another: It is said *Rev.* xix. 12. of God the Son, that *he had a Name written which no one (i. e. no Person, &c.) knew but himself.* And yet sure our Adversaries will not say, that the Father is excluded from That Knowledge.||

* *Dr. Waterland's Sermon*, p. 69.

†† P. 272.

† For the *exclusive Terms*; See *Dr. Waterland's Sermon*, p. 127, 128, &c. and I. and II. Def. Query 2.

|| For a large and full Answer to this Objection, See *Dr. Waterland's I. and II. Defence*, Query VII. and his *Sermons* p. 268, &c.

They

of the Trinity.

They farther urge That Assertion of our Saviour, *John* xiv. 28. *My Father is greater than I.* We answer, the Son is certainly inferior to the Father *as* Son; and much more so *as* Man; but not at all *as* God. And so for the rest of their Arguments; many of them may be solved either by distinguishing between our Saviour's humane and divine Nature; or by the Subordination of the Son, as Son, to the Father, as Father, in the Godhead it self. Our Saviour, tho' God, might well say, *the Father is greater than I*; because in point of Fatherhood he certainly is so: But he could not without Blasphemy say, *I and my Father are one*, *John* x. 30. unless he had been really and truly God.

And here is a proper Place to say a few Words upon their continual fallacious Reasonings with Reference to the *Subordination*. Those Texts of Scripture, and Passages in the Fathers, which imply no more than that the second Person in the Deity is *as such subordinate* to the first, They *will* have to mean that the One is *by Nature inferior* to the Other. This, I say, they are perpetually running upon; insisting, without *Proof* (unless an *everlasting Repetition* of the *same Phrases* and *Expressions* may be called Proof) that the Sense they put upon the Words is the true

one; whereas, on the other hand, we prove that it *cannot* be the true one: We *cannot* so understand them, without making the *Scriptures* (to say nothing of the Fathers) directly *contradict themselves*. The Father alone undoubtedly is *unoriginated*; the Son is *from* him, and therefore subordinate *to* him: “ There is a Difference of *Order*, or *Manner*, which yet “ makes no Difference of *Power*, or *Godhead*: So that This is mere trifling; “ unless They could prove that the Unity “ of Godhead *is not consistent* with the “ Distinction [and Subordination] of Persons; which they have not yet done.” *

“ † A certain Writer indeed pretends “ that This Concession of the Father’s “ being *Head* and *Fountain*, &c. over- “ turns our whole Scheme. But he does “ not attempt to shew us how. They “ have been called upon more than once, “ to make good their Consequence from “ *Subordination of Order to Inferiority of Nature*. But contenting themselves “ with throwing in two or three Expressions as *explanatory* of the Father’s “ being *Head*, and *Fountain*, (which are

* II. Def. p. 181. † Dr. Waterland’s Serm. p. 57. See also his 1st Def. p. 302, 447. II. Def. 167, 173.

“ really not *explanatory*, but a manifest
 “ *pervverting* of the Sense) drop the Point
 “ which it concern’d them to speak to.
 “ The Objection from *Subordination*; long
 “ ago despised out of the Mouth of *Euno-*
 “ *mius*, will not grow considerable, mere-
 “ ly by being repeated without any Thing
 “ new to inforce it.”

But besides This *natural* Subordination of the second Person, there is another which is purely *Oeconomical*, and began in Time; founded upon his being sent forth to create the World; and upon his coming in the Flesh, and assuming the Mediatorial Office. Taking Occasion from hence likewise, our Adversaries argue as unfairly and sophistically, as in the foregoing Instance; Alledging against his being God in the highest Sense, that He is partly in Scripture, partly in the Writings of the Ancients, partly in Both, said to *represent* the *Father*, to *minister*, and be *subject* to him; to be *appointed*, or *constituted* *Heir* and *Lord*; to be *exalted*, to have *Honour* conferred upon him; and the like.

To the first it is answer’d. “ * Had
 “ the Ancients supposed Him to be stiled

* II. Def. p. 163.-4.

“ God, and Lord, purely *in virtue* of such
 “ *Representation*; there would then be
 “ some Force in This Reasoning: But
 “ They did not. So far otherwise, that
 “ their whole Drift, and Method of ar-
 “ guing, supposes and implies the utmost
 “ Contradiction to it. For if the Son
 “ were supposed to be *God* on the Score
 “ of the *Representation*; then any Angel
 “ might be *God* also on account of such
 “ Representation: And then it could never
 “ be proved (in the Way that the Fathers
 “ took†) that there was any *God the Son*
 “ *at all*; But the whole Force of their
 “ Reasoning would be vacated and null.
 “ On the contrary, They presumed that
 “ None could *represent God*, or *personate*
 “ *God*, or use the *Style* of *God*, who was
 “ not *really God*: And upon this Pre-
 “ sumption their whole Reasoning turns.
 “ If therefore they are any where to be
 “ understood of a *Representation*; they
 “ must mean a *full* and *adequate* Repre-
 “ sentation, such as none could exhibit
 “ or sustain who was not Himself every
 “ Thing that He represents. For as no-
 “ thing but *Man* can fully and adequately
 “ represent *Man*; so nothing but *God* can

† See 1st. Def. p. 38, 39. 432.

“ perfectly

“ perfectly and suitably represent God.

“ Add to This that the ancient Fathers,

“ always suppose the Son to be *God ante-*

“ *cedently* to the supposed *Representation*;

“ which is decisive in the Case. They

“ suppose Him *God*, as being *God's Son*,

“ of the same Nature and Substance with

“ God. This is what all the Fathers ex-

“ pressly, or in Words equivalent, *resolve*

“ *the Son's Divinity into.*” *

As to his *ministring*, and *being subject*; †

“ Scripture, and Fathers agree in These

“ two Things; and so do We. 1st. That

“ the Son, from the Time of his Incarna-

“ tion, was really *subject* to God, in one

“ Capacity or other. 2^{dly}. That before

“ his Incarnation He *ministred* to the Fa-

“ ther, as well in the Creation, as in all

“ Transactions between God, and Man.”

From hence our Adversaries infer that He is not *God supreme*. But why do They not *prove* This Inference, as well as *make* it? We grant the Truth of Both those *Propositions*; but absolutely deny that the *Consequence* They draw follows from *either* of them: Instead of so much as attempting to prove which; they run away with something else which No Body de-

* Of this see many Testimonies, 2^d Def. p. 164, 165.

† II. Def. p. 103.

nies, and retire in a Dust of Words. We say That This *Ministry*, and *Subjection* is partly in the *human* Nature; partly *Personal* and *Oeconomical* only; and that it is no more a Disproof of the Son's real Divinity, than the *other* Subordination which we have above consider'd. Let them shew the contrary, if they are able. They alledge farther, that He is said both in Scripture, and by the Fathers, to be *appointed*, *made*, or *constituted* *Heir*, *Lord* *Ruler*, &c. But This again is purely *Personal*, and *Oeconomical*. How do They prove it is not? Be it that He was *
 “ *constituted* by the Father *Ruler*, or *Lord*,
 “ or even *Creator* (according to *Prov.*
 “ *viii.*) or any thing coming under the
 “ Notion of *Office* (the Father being ever
 “ look'd upon as *First* in Order, and in
 “ virtue thereof the Fountain of every
 “ *Office*, according to his own voluntary
 “ Appointment) yet it is no where said,
 “ [either in Scripture, or] by the Ancients,
 “ that the Father *constituted* Christ a
 “ *God*, or *appointed* him to be *God*.”
 Which is the only Thing that would have been to These Men's Purpose in this Argument: The rest is vain, and impertinent.

* II. Def. p. 40.

To what is urged in the last Place, concerning the *Honours conferred*, We answer; * “ That all the *Powers, Glories, Honours*, given to the Son were nothing “ but so many *Declarations, Indications, Manifestations* of the *Dignity and Divinity* of his Person; which *Dignity and Divinity* had been celebrated in “ *Heaven* before, and were now to be re- “ cogniz’d after his *Incarnation*, and *Humiliation*.

“ But how can the *Divine Nature*, “ say they, be *Heir* of any Thing? “ *Ans^w*. I hope the Son may, without “ Offence, be said to be *Heir* to all his “ Father’s Glories, in Allusion to what “ passes among Men; tho’ the Similitude “ may not answer in every Circum- “ stance. It is a lively and elegant Way “ of conveying to us a Notion of divine “ Things; and is to be *understood*, like “ many Passages of Scripture, (a) in a “ Sense becoming God, tho’ spoken in (b) “ *Condescension* to Men’s weak *Capacities*.

Wherefore God hath highly exalted him, and given him a Name, &c. says the Apostle, *Philip. ii. 9.* Certain it is,

* P. 229, 230.

(b) ἀποθεωσιπαραθεῖς.

(a) θεοπροπῶς.

That

That * “ One who is in a proper Sense
 “ God cannot be *properly* exalted. Hence
 “ it is, that as many of the Ancients as
 “ have understood This Text of a *proper*
 “ Exaltation, have interpreted it of the
 “ *Human* only, not the *Divine* Nature
 “ of Christ. So that here again the *Arians*
 “ understanding it of a *proper* Exaltation
 “ to a better State, and of Christ consider’d
 “ in his highest Capacity, run counter
 “ to the Ancients before the *Nicene* Coun-
 “ cil, in a very material Article respect-
 “ ing this Controversy.— If a *proper*
 “ Exaltation be intended ; it can only be
 “ meant of Christ as receiving those Ho-
 “ nours and Titles in his Human or Me-
 “ diatorial Capacity, which he had al-
 “ ways enjoy’d in another.— This, in
 “ *the main*, is true and right: But there
 “ is some Reason † to think, that it is
 “ not precisely and accurately the Mean-
 “ ing of *This Text*. Which seems not to
 “ speak of any *proper Exaltation*, but of
 “ the more illustrious *Manifestation* of
 “ Him [as I said above] for the solemn
 “ *proclaiming* him to be what He *always*
 “ *was*.— But even This, tho’ true in
 “ part, I take not to be the full Meaning

* Dr. *Waterland*’s Sermon p. 170, &c. to 181.

† See the Reasons p. 172, &c.

“ of the Text before us. Tho’ the ab-
 “ solute *essential* Dignity of our blessed
 “ Lord was always the same, and in re-
 “ spect of which He was ever *equal* with
 “ God; yet his *relative* Dignity towards
 “ us, founded in the Obligations we have
 “ received from him, never so signally
 “ appeared as in That amazing Condes-
 “ cension, and Goodness, his becoming
 “ Man, and dying for us. We are here-
 “ by *bought with a Price*, becoming *Ser-*
 “ *vants* to Christ, and Christ a *Lord* to
 “ us, in a peculiar Sense, and under a
 “ *new* and *special* Title. Upon This Oc-
 “ *casion*, and on This *Account*, it pleased
 “ God in the most solemn and pompous
 “ Manner, to proclaim the high Dignity
 “ of God the Son, to reinforce his right-
 “ ful Claim of Homage, and to com-
 “ mand Heaven and Earth, Angels and
 “ Men, to pay him all Honour, Reverence,
 “ and Adoration, suitable to the Dignity
 “ of so great, so good, so divine a Per-
 “ son, as the Son of God. We may ob-
 “ serve how, under the Old Testament,
 “ it pleased God often to insist upon what
 “ great Things he had done (tho’ slight
 “ in Comparison to the Work of Re-
 “ demption) in order to move the Per-
 “ sons concern’d to receive him as *God*.
 “ Thus Gen. xv. 7. *I am the Lord that*
 “ *brought*

“ brought thee out of Ur of the Chaldees; and
 “ *Exod. xx. 2. Deut. v. 6. I am the Lord*
 “ *thy God which brought thee out of the*
 “ *Land of Egypt:* To omit many other
 “ Places, proving that even *God the Father*
 “ asserted his Claim to the Adoration of
 “ his People, from the good and great
 “ Things he had done for them.” *

There are indeed some Texts which
 seem more strongly to make *for* their Do-
 ctrine, and *against* Ours, than any which
 I have yet mentioned. And I shall by no
 Means dissemble the Force of them. The
 first is That of *John x. 34, 35, 36.* In
 which our Saviour, answering the *Jews*,
 who had taxed him with Blasphemy for
making himself God, speaks Thus. *Is it*
not written in your Law, I said ye are
Gods? If ye called them Gods unto whom
the Word of God came, and the Scripture
cannot be broken; say ye of him whom the
Father hath sanctify'd, and sent into the
World, thou blasphemest, because I said I
am the Son of God? By which Reply he
 seems to acknowledge, that he is God only
 in the improper or *figurative* Sense above-
 mentioned. But *1st.* There is no Manner
 of Necessity for This Interpretation. He
 might be truly God as well as Man, for all
 This; but he was not obliged to *say so*
 at *that Time.* He had asserted it before

* See This further urg'd and improved, from p. 177. to 181.

in This very Debate, by saying, *I and my Father are One*. But here, to put it at the lowest, He may wave That Answer, (which the perverse Unbelief of the *Jews* might very well incline him to do) and speak directly to their last Words: and so even upon the Supposition that he was not really God, he may shew them that he should not have spoken Blasphemy by applying That Title to Himself. As if he should have said, “ Supposing, tho’ not granting, that I am not really God; it does not follow that I speak Blasphemy by calling my self so: Because, you know, Persons acting by the Authority of God, as I do, have his Name in Scripture apply’d to them.”

But This, I say, is putting at the lowest: And therefore I answer, *2dly*. That He does *not deny* his asserting himself to be God, upon a Supposal of which the *Jews* had accused him of Blasphemy: Which he certainly ought expressly to have done, if he had not been so. Nay *3dly*. In This objected Text, and the Verses following, He *insists upon*, and *proves* his former Assertion. And so This very Passage in which our Adversaries place their great Confidence, is so far from helping their Cause, that it makes directly against it. The former Part of it is only an Argument

ment *a minori ad majus*. If those Others are called Gods, how much more ought I to be called God? For the Stress of his Reasoning turns not upon his being barely *sanctify'd*, but partly upon his being sanctify'd by the *Father*; (it being very remarkable that He says not sanctify'd by *God*, as Others might say, but by the *Father*, intimating his *Divine Filiation*) partly upon his *being sent by him into the World*, implying, that He was in *Heaven before*. But if This be not full to the Point; what follows, I am sure, is so. He argues from his Divine Power manifested in his Works; and from hence proves the very Assertion, upon which the *Jews* were going to stone him for supposed Blasphemy, *viz. That he and his Father are One: If I do not the Works of my Father, believe me not. But if I do, tho' ye believe not me, believe the Works; That ye may know, and believe, that the Father is in me, and I in him.* And so it is plain that the *Jews* understood him, as persisting in his supposed Blasphemy: For it immediately follows, *Therefore They sought again to take him, i. e. in order to stone him, which was the Punishment for Blasphemy; plainly referring to V. 30, 31. I and my Father are One. Then the Jews took up Stones again to stone him,*

him, i. e. As they had done before, *Chap. viii. v. 59.* upon his saying, *Before Abraham was, I am.* I have insisted the longer upon This Objection; because I have no where seen it fully clear'd by any *English* Writer.*

The next Place is That of *John xvii. 11.* in which our Saviour praying to the Father in Behalf of his Disciples, expresses himself thus; *Holy Father keep thro' thine own Name them whom thou hast given me, that they may be one, as we are.* And afterwards, *v. 22.* *That they may be one, even as we are one.* So that it looks as if God and Christ were no otherwise one, than as two or more Men may be, i. e. only in a figurative Sense. And then (which is an Objection somewhat different from the former, tho' nearly related to it) *v. 21.* he says, *That they all may be one, as thou Father art in me, and I in thee; that they also may be ONE IN US.* Which seems to prove that Christ is no otherwise one with God, than as his Disciples, or any other Men, are capable of being. But there are a thousand other Places of Scripture in which it is impossible that

* I say *English* Writer. For it is fully clear'd by a *Latin* one, viz. the excellent Bishop Bull, *Judic. Eccles.* p. 39, 40, 41. From which what I have said is mostly taken, and to which I refer the learned Reader.

Matth. 5.
u. t.

the Words should be taken in their literal Rigour; especially in Comparisons and Allusions. For there is no Necessity that this should be understood as a *Parallel*; when a *Simile* will solve the whole Matter. There is, supposing our Doctrine of Christ's Divinity to be true, no more real Difficulty in These Texts, than in another, which at first Sight appears to be more plain. *Be ye therefore perfect, as your Father which is in Heaven is perfect.* This, strictly speaking, is impossible; but the Meaning is (as all acknowledge) that we should come as near it, as we can. And the same is to be said of the Places we are now considering: That *They may be one as we are*; and that they may be *One in us*; i. e. that they may have such an Union among themselves, and with us, so far as the Nature of Things will permit.

The next Argument I shall mention, by which they endeavour to prove Their own Doctrine, and to overthrow Ours, and which indeed seems to be the best they have, is taken from *Col. i. 15.* in which our Saviour is stiled the *first-born of every Creature*. This, I say, seems to be the best Argument they have: And yet it is often, and very properly too, urged on our Side: Nay I hope to shew, that

that, taking it in its full Scope, and in Conjunction with the Context, it is an irrefragable Proof of the Doctrine I am defending. The Use *They* make of it is This; and at first View, I confess, they seem to have Reason. Christ is *the first-born of every Creature*: And can any thing be the first-born of Creatures, *but* a Creature? Is not the eldest Son of the Number, and of the same Nature, with the rest of the Brethren? I answer, 1st. That in the Original *πρωτότοκος πάσης κτίσεως*, the first Word may very well be resolved into Two, *πρωτότοκος*; for *τεχθεὶς πρὸ*: and then the Construction will be *born before every Creature*. Nor is This an arbitrary Interpretation: For there are Instances of the like Nature, both in other Writings, and in the Holy Scriptures themselves. I will just mention two Texts; which, being put together, will account for This Interpretation, *Acts i. 24. καρδιογνώσα πάντων* for *γνώσα καρδιῶν πάντων*. And *John i. 15. πρῶτός μου* for *πρότερος*.* Or it may be interpreted by an *Ellipsis*, very frequent in all Writings, especially the inspired ones; the Preposition *πρὸ* being left out;

* See Dr. Water and's 1st Def. p. 198. upon Those Words of Origen, *πρεσβύτερον πατρὶ ὅ τῶν δημιουργημάτων* as apply'd to the Son.

and then it will be, the *first-born* before every Creature. Or if these Expositions in Point of Criticism be not allow'd, (which yet they very well may be) We answer 2dly. For as much as the Right of Primogeniture among the *Jews* was so great as to have *Power* and *Dominion* annexed to it; the Word *First-born* is often used to denote a *Prince*, or *Lord*. Particularly *Psal. lxxxix. 27. I will make him my First-born, higher than the Kings of the Earth.* And thus our Saviour himself is elsewhere stiled *Heir of all Things*; which is the same as to be the *Lord* of them; both These Titles, and the Rights annexed to them, being consequent of Primogeniture. Thus then we see that This Passage may, at least, be accounted for, according to our Doctrine; nay that (according to these Expositions, which are far from being forced, or strained, like the *Socinian* and *Arian* Expositions) it is a Confirmation and Proof of our Doctrine. Reconcilable with it, at least, it must be; unless we make the Apostle contradict himself in the same Breath. For the very next Words are Those which I before cited as a direct Proof of our Saviour's Divinity; and which it is requisite here to repeat. The next Words I say, are These; the Meaning of which no Body of Sense and

and Honesty can dispute, they are so very plain, and exprefs. Nay farther, They are join'd to this controverted Text by the illative Particle *for*; which fhews that the former Part is to be taken in the fame Sense with the latter. The whole Passage runs Thus. *Who* (the Son, mention'd in the fame Sentence) *is the Image of the invisible God, the First-born of every Creature. For by Him were all Things created that are in Heaven, and that are in Earth, visible, and invisible; whether They be Thrones, or Dominions, or Principalities, or Powers: all Things were created by him, and for him. And he is before all Things, and by him all Things consist.* If This, taken all together, be an Argument against our Saviour's Divinity; nay if it be not a direct Proof of it; we must necessarily determine that it is impossible to understand any Words whatsoever. If some of These are doubtful; the rest (which are far the greatest Part) are plain enough. And can a Creature create all Creatures? Ought not therefore the difficult Expressions of the Passage to be explained by the easy, rather than the easy by the difficult?

We may here observe, that our Lord is set forth not only as the *efficient*, but as the *final* Cause of all Things. *All Things were created BY him, and FOR him.*

Surely nothing greater can be said. And This alone, if there were no more, would be sufficient to obviate the Cavils of Those, who, because in a Text, or two, God is said to have made the World by his Son, will needs have it that the latter was made Use of only as *an Instrument* in the Work of Creation. Not to insist upon the *strange Absurdity* of the *Notion*; as if a *Creature* could be *an Instrument* in *Creating*, or any Thing *but God* could be employ'd in That Work: The Distinction of our Adversaries, “ * Between δι' αὐτοῦ
 “ τῶ, and ὑπὸ αὐτοῦ *per quem*, and *ex quo*,
 “ and the like, can be of very little Service to their Cause. The Preposition
 “ διὰ, with a Genitive after it, is frequently used, as well in Scripture, as
 “ in Ecclesiastical Writings, to express the
 “ *efficient Cause*, as much as ὑπὸ, or ἐκ, or
 “ παρὸς, or any other. Let them account
 “ clearly for one Text out of many
 “ (Rom. xi. 36.) *Of Him, and through*
 “ *Him, (δι' αὐτοῦ) and to Him, are all*
 “ *Things. To whom be Glory for ever.*
 “ If They understand This of the Father;
 “ then by their Argument from the
 “ Phrase δι' αὐτοῦ, They make *Him* also

* I. Def. p. 185, 186.

“ no more than an *instrumental Cause*.
 “ If They understand it of more Persons;
 “ here is an illustrious Proof of a *Trinity*
 “ *in Unity*. If it be pretended, which is
 “ their last Resort, that tho’ the Use of
 “ those Prepositions *singly* be not suffi-
 “ ent; yet when they are used in *express*
 “ *Contradistinction to each other*, they are of
 “ more Significancy; I answer, *1st*. I de-
 “ sire to know of what Significancy they
 “ are in *Rom. xi. 36.* where they seem
 “ to be used in *express Contradistinction to*
 “ each other. *2dly*. Admitting that they
 “ are of Significancy; they may signify
 “ only a *real Distinction of Persons*, as St.
 “ *Basil* * well observes, or some *Priority*
 “ *of Order* proper to the first Person.
 “ This is all the Use which any Catholick
 “ Writer ever pretended to make of the
 “ Distinction.”

Yet † “ Some among us, of late, have
 “ affected very much to say that all Things
 “ were created *through* the Son, rather
 “ than *by* the Son. But they do not tell
 “ us the Meaning of their quaint Distin-
 “ ction between *By* and *Through*; nor
 “ indeed are they able in the present Case
 “ to make Sense of it. Whether they

* *De Spir. Sanct.* p. 148.
 † *Serm.* p. 56, 57.

† Dr. Waterland’s

“ say *Through*, or *By*, all comes to the same
 “ Thing, that the Father is Creator by
 “ the *Operation* of the Son: That is, Both
 “ work together, (*My Father worketh hitherto*,
 “ *and I work; What Things soever*
 “ *He doth These also doth the Son likewise*,
 “ *John v. 17. 19.*) the *Operation* is undivided,
 “ and the *Work* One. One Creation, and One Creator in all.”

There are indeed two Texts (if one of them be rightly read) in which God is said to *have created all Things by his Son*. I say, if One of them be rightly read: Because in That of *Ephes. iii. 9.* “ Those Words by *Jesus Christ*, are observed to have been wanting in the most ancient Copies.” That of *Heb. i. 2.* is indeed allow’d on all Hands. And what if there were many more such? We deny not, we grant, we contend for, the *Oeconomical Order* before taken Notice of. “ But the other Places which make Mention of the Son’s creating all Things, run in a different Stile; saying only, that the World, or all Things were *made by Him*; not that *God made them through*, or *by him*. Which different Way of speaking is worth the observing, to keep us from two Extremes; that we may not so interpret *God’s making all Things by the Son*, as to exclude the Son from
 “ being

“ being properly *Creator*: Nor so inter-
 “ pret the Son’s making all Things, as to
 “ forget that He is a *Son*, and as *such* re-
 “ fers all to the Father, as the *Head* and
 “ *Fountain* of the *Son Himself*.”

The last Text I shall mention as pre-
 tended by Them to favour their Cause,
 tho’ they could not well pitch upon a
 more unpromising one, is That of *Phil.*
ii. 6, 7. Who being in the Form of God
thought it not Robbery to be equal with God;
but (or rather it should be render’d yet)
made himself of no Reputation, and took upon
him the Form of a Servant, &c. Nothing,
 says One of them, *can be more directly a-*
gainst You, than This Text. * A decretory
 Sentence! But where is the Proof? As
 great a Man as He (to speak very mo-
 destly) had said long before, that This
 single Text, if rightly weigh’d, is suffici-
 ent to refute all the Heresies against the
 Person of our Lord Jesus Christ. † The
 Words || ἐχ ἀπαρχῆς ἠγνόσατο τὸ εἶναι ἴσα Θεῷ
 “ They would translate; He did not *affect*,
 “ did not *claim*, did not *assume*, *take upon*
 “ *him*, or *eagerly desire*, to be *honour’d as*
 “ *God*. He never thought the Divinity
 “ a Thing to be so catch’d at by Him, as

* See Dr. *Waterland’s* 2d Def. p. 41. † Bull D.
 E. N. p. 37. || Dr. *Waterland’s* 1st Def. p. 16.

“ to equal himself with God his Father;
 “ but made himself, &c. Not to stand
 “ upon Niceties, we may yield to their
 “ Interpretation, *did not affect to be ha-*
 “ *nour’d as God*: For the Stress of the
 “ Cause does not seem so much to lie in
 “ the Interpretation of these Words, as
 “ of the Words foregoing, ὅς ἐν μορφῇ Θεοῦ
 “ ὑπάρχων. Who being *in the Form of God*,
 “ that is *truly God* (which best answers
 “ to the *Antithesis* following, the *Form*
 “ *of a Servant* signifying as much as *truly*
 “ *Man*) * and therefore might justly have
 “ assumed to *appear as God*, yet did not do
 “ it at the Time of his Incarnation; but
 “ for a Pattern of Humility chose rather
 “ to veil his Glories, and in Appearance
 “ to empty Himself of them, taking upon
 “ him human Nature, and becoming a
 “ Servant of God in That Capacity.”
 After all, our *English* Translation, *thought*
it not Robbery, is the best; but then the
 Particle ἀλλὰ should have been render’d
yet, notwithstanding, or nevertheless, (as it
 often signifies) not *but*, as it now stands.
 Vain is the Interpretation of Those who

* That by his being in the *Form of God* is meant his *be-*
ing God, and that by the *Form of a Servant* is meant the
Human Nature, See prov’d in Dr. Waterland’s Sermons,
 p. 156, &c.

“ † Understand that our Lord was before
 “ his Incarnation *in the Form of God*, be-
 “ ing God’s *Legate, Vicegerent, or Repre-*
 “ *sentative*. For, 1st. This Construction
 “ is perfectly *precarious*, and not counte-
 “ nanced by any ancient Catholick Wri-
 “ ter, or any parallel Text of Scripture.
 “ 2^{dly}. The very Supposition itself of
 “ Christ’s *personating* God, in any such
 “ low Sense, is a mere Fiction, [as we
 “ have shewn already.*] 3^{dly}. Admit-
 “ ting, but not granting, that God the
 “ Son personated the Father, in any such
 “ low Sense as is pretended, yet That can-
 “ not be the Meaning of *ἐν μορφῇ Θεοῦ* in
 “ the Text: Because St. *Paul* going about
 “ to magnify the great *Condescension* of
 “ God the Son, from the highest Glory
 “ to the lowest Instance of Contempt and
 “ Ignominy, would certainly begin with
 “ the Mention of what He was in his
 “ highest Capacity. Now his *personating*
 “ the Father is nothing so honourable a
 “ Circumstance as what St. *John* speaks
 “ of in the first Chapter of his Gospel,
 “ and what St. *Paul* himself has obser-
 “ ved, *Coloss.* i. 15, 16. His *being God*
 “ from the Beginning, and *Maker of the*

† P. 158.

* See Page 118.

“ *World*, are of much greater Import
 “ than *personating God*, which any Angel
 “ might do in such a low Sense as is here
 “ pretended. If then the Apostle’s Ar-
 “ gument required that he should begin
 “ with the highest Instance of Perfecti-
 “ on belonging to the Son; and if there
 “ be really a *higher* than is contain’d in
 “ this Circumstance of personating God,
 “ (supposing it any Thing more than a
 “ Fiction) it is a Demonstration that St.
 “ *Paul* did not intend *in the Form of God*
 “ in any such low Sense, as would only
 “ lessen the Miracle of Christ’s Conde-
 “ scension, and weaken the Force of the
 “ Apostle’s Argument.” *

It will little avail our Adversaries to al-
 ledge, That in accounting for *some* Texts
 which seem to make against us, we are
 obliged to have Recourse to Expositions,
 and Distinctions; and to depart from the
 first, and most obvious Meaning of the
 Words. They will indeed, for their own
 Sakes, be silent upon That Article; if
 they have any Shame in them: It being
 an undoubted Truth, that (not excepting
 even the Jesuits) there never were upon

* For a more full Account of This Text, see *Pearson*
 on the Creed, Artic. 2. *Bull’s D: F. N.* p. 37, 38.
Waterland’s Serm. V. throughout.

Earth such perverse Wresters, and Torturers of Scripture, as *Themselves*. Of this I have given a few Instances, (and but a very few, I confess, in Comparison of the whole Number) and I shall here add one more, relating to the last Text but one which we have now consider'd. When the *Creation* of Things is ascribed to our Saviour, They tell us it is to be understood of the *new Creation*, or the *new Birth, i. e. Regeneration*. Are *all Things* then regenerated? *i. e.* all Beings? inanimate, and merely animate, as well as rational? Are not the Angels above it? And are the Devils capable of it? They may as well maintain, that when *Moses* says, *In the Beginning God created the Heavens, and the Earth*, He meant only a spiritual, or metaphorical Creation. How is it possible that any Creatures, who are themselves rational, should think to impose upon others who are so, by such gross Absurdities as These are?

But we on the other Side do not interpret the Book of God in This Manner. It is true we acknowledge that there are Difficulties in it relating almost to all Points of Divinity; and particularly to This, which we are now considering. It would be strange indeed if there were so much Dispute, without *some* Foundation
for

for it. But the Question is, which Opinion, *upon the Whole* and *all Things consider'd*, is best supported, and labours with *fewest Difficulties*? For we perfectly agree with Those of our Adversaries, who tell us, that we ought to form our Judgment not from This, or That particular Text, pick'd out, here, and there; but from the whole Scope, Current, and Tenor of the sacred Writings compared with each other. And as to the Interpretation of them; there is no Point, upon which we more desire to join Issue with them, than That. We admit, that some Texts seem to carry a Sense different from That for which we contend: But then there are a Multitude more which either assert our Doctrine in the most express Words that can be imagined; or from which it may be proved by necessary Consequence. And if the former, which are doubtful, can be rationally accommodated and reconciled with Those which are certain; That is sufficient: Nay even if some of them could not be so reconciled, as they all may be; yet still we ought not to recede from what is easy for the Sake of what is obscure. We do not on the contrary (as *They* do) fly in the Face of the plainest Scriptures; and force them to speak a Sense contrary to the most positive, and intelligible Expressions,

pressions, and those too repeated a thousand Times over. That tropical and figurative Schemes of Speech are sometimes to be admitted in These, as well as in other Writings, we likewise readily acknowledge: But *when* they are to be so, must be proved from the Reason of the Thing, or from other Texts; a strict Regard being ever had to the main Tendency of the Scriptures, and the Analogy of Faith. Do They proceed by these Rules; when They resolve the most common literal Expressions into Trope, and Figure, and that too contrary to the general Bent and Tendency of the Scriptures; and distinguish, and refine, and gloss, and comment upon the plainest Words, so as to make them either have no Meaning, or a Meaning which was never put upon such Words before? At least, as I said, the *fewest Difficulties* are on our Side; and That (if there were no more to be said, as there is a great deal) would be enough to determine our Choice. But They will *deny* that the fewest Difficulties are on our Side: I doubt not but they will: Let what I have said, and shall say, upon This Subject be duly consider'd. Let every Christian, in the Name of God, carefully read the New Testament, compare one Thing with another, and judge upon the whole

whole Matter. I will at present give only one Instance; and it is This. In *many* Places of Scripture (as we have seen) it is expressly said, that Christ *is* God. Let them produce *One* in which it is expressly said that he is *not* God. And then the Judgment of the universal Church in the first Ages should, one would imagine, be some Confirmation of This Doctrine; unless there be This Reason for the contrary, that it is so fully proved from Scripture, as neither to require nor admit of any Confirmation at all. But This latter again they will deny; and to justify such their Denial they have, as I hinted before, one short way indeed; and That is, to deny *that there are* some such *Scriptures* as We alledge;* particularly (and I need name no more, tho' I might name many) the Gospel according to St. *John*: The Genuineness, and divine Authority of which they challenge us to prove, and to answer the Arguments alledged to the contrary. We see what a Pass we are come to; and that the sure way to reject the Doctrine of the Trinity is to reject the Scriptures. I must confess they are so far in the right: For Those two will always be found to

* See Bp. Bull's *English Works*, p. 844. to p. 855.

stand, and fall together. As to the other Scriptures we alledge (besides St. *John's* Gospel) tho' these Men do not absolutely deny them, yet they do in effect, by telling us, that
 " * our Bible, at least the New Testa-
 " ment, hath been falsify'd, and corrupted
 " throughout, in all those Passages which
 " we cite as Proofs and Vindications of
 " the Divinity of our Saviour. So that
 " they want, as they say, but a true Bible,
 " and then they would dispute with us
 " out of it." I make no Reflections upon these impudent Assertions at present; but reserve them to a more proper Place. And as they *reject* some Scriptures, so they are no less skilful in *making* others. Thus † one of them has of late endeavour'd to obtrude a new Gospel upon us; I mean the *Apostolical Constitutions*; making That Collection of equal Authority with the New Testament.

With the same Facility They can give us a fresh List of primitive Fathers, and Writers; always understanding by Them such Writers as favour their Cause. Now These indeed did live in the *Apostolical*, and *Primitive Times*; and so did *Judas Iscariot*, and *Simon Magus*: But they were

* See Dr. *Edwards's* Preferv. against Socin. Part 4. P. 36. † Mr. *Whiston*.

not *Primitive Writers* for all That ; meaning such as taught the *Doctrine* generally and universally received in the *Primitive Church*.* Some of them, of Those I mean whose Authority is alledged by our Adversaries, were as very Hereticks as Themselves; and adjudg'd to be so by the Catholick Church; and others were Apostates from the Christian Religion.

And as to the real, genuine Fathers; they sometimes pretend that they are on *their* Side, wresting their Writings, as They do the Scriptures; and sometimes again deny their Authority; (I may here add likewise, as they sometimes do That of the Scriptures;) treating both their Writings, and their Persons, with Insolence and Contempt; as if they were a Company of ignorant illiterate Men, who knew little, or nothing of their Religion; abounding with Inconsistencies, and Contradictions; and in short Persons, whose Opinion is of no Weight, or Consequence. Now it is very true, that in the Works which some of These venerable Worthies have left behind them, both upon This, and other Subjects, there are some Things inaccurate, and improper; some not very con-

* See Bp. Bull's *English Works*, p. 992, 993.

sistent, and some erroneous. And it is nothing strange that Those of them who were converted to Christianity in their advanced Years, should retain *Notions*, and *Forms* of *Speech*, to which they had been long accustom'd, so far as they thought them reconcileable with their *new Religion*; or, to go farther, it is not strange that they should not immediately be *perfect* in their new *Religion*. But what is this to the Point? The Question is, how stood Matters *upon the Whole*? It is not to be conceived in common Sense, (supposing them to have had it) that however *some* of them might now, and then err as to *Form*, they should *all* be mistaken in the *Substance*. However *some* of them might be mistaken in *Speculation*, it is impossible that they should *all* be so in *Fact*. As *Witnesses* therefore at least, they are to be depended upon: Because These are Facts of which they could not be ignorant; and because they were not only Men of *Integrity*, but many of them *Martyrs* for their Religion.* I add too that many of them (notwithstanding the

* Concerning the Authority of the Fathers, and the Continuance of the extraordinary Assistance of God's Spirit in his Church for some Ages, &c. See Dr. Knight's Preface to his Sermons, p. 4. &c.

rude Reflections of our Adversaries) were Men of extraordinary *Abilities*, both natural and acquired; of great Parts, and of great Learning. Now from the whole Tenor of their Writings it appears, that the Doctrine of the Trinity was in Substance received among them; however some of them do now and then express themselves inaccurately, and loosely concerning it. And even Those loose Expressions are very capable of being reconciled with the Tenor of the Orthodox Faith: And some Passages in their Works, which are dark and obscure, may very well be explained by others which are plain, and easy. What therefore was before said of the Holy Scriptures, may, in the main, be apply'd to These Writings; only with This Difference; in the *former* we cannot make Allowance for any the least *Error*, (because there is none) in the *latter* we *may*, and *must*. Thus for particular Fathers: But for general *Councils* the Argument is much stronger.

And yet against the Proceedings of These, and other Assemblies, with Regard to This subject especially, our Adversaries are as clamorous, as against any thing yet mentioned. And This brings me to the latter Branch of my Third general Head;

Head; in which I proposed to answer their Objections against the *Creeds*, *Explanations*, and *Definitions* of the Church upon This Article.

The *Multiplying*, and *Enlarging* of *Creeds*, *unscriptural Terms*, and *damnatory Sentences*, are Stumbling-blocks which they can by no Means get over. I answer; supposing it had been better, that so many *Creeds* had not been made, nor so many explanatory *Terms* introduced: *Whose Fault* was it that they were so? Who made it necessary? Why the *Hereticks* by broaching *false Doctrines* made it necessary, or at least *highly convenient*, for the *Orthodox* to explain the *true*. The *Hereticks* by introducing *Terms* contrary to *Scripture*, (and such are *unscriptural* indeed) put the *Orthodox* upon introducing *Terms* agreeable to it, tho' not contained in it. Yes; but still it will be alledged, that their *Decisions* ought to have been *purely negative*, not at all *positive*: They should have condemned the *false Doctrine* (if it were so) without presuming to explain the *true*; should have rejected the new heretical *Terms* without introducing other new ones in their Room; and have stuck to the *express Words* of *Scripture*, without making Use of any other. But besides that This

is exceeding difficult, if not impossible to be done; that a Doctrine cannot be established more firmly than it was before, without being in some Measure positively, as well as negatively defined; that the *Sense of Scripture-terms* was the *very Thing in Dispute*; that no Term can be explained *by itself*; and every *Explanation* must have *more Words* than the *Thing explained*; Moreover, not to insist that the ancient *Hereticks* did, and the modern ones *do* make Use of *unscriptural Terms*, as well as the *Catholicks*: I say besides all This, and not to insist upon it at present, tho' every *Part* of it is a *sufficient Answer* to whatever is alledged against *that Part*: Let us suppose, (for Argument's Sake) that This Procedure was *imprudent* and *inconvenient*; still it was *lawful*: There is nothing in those Definitions *contrary to Scripture*; nay nothing but what can be plainly proved *from it*. The Word *ὁμοούσιον*, *consubstantial*, or *of one Substance*, caused the greatest Dispute at the Council of *Nice*; and has ever since been most objected against: And yet the *Consubstantiality* of the Son with the Father is a *necessary Consequence* of his Divinity, which I have proved from the Scriptures: For if he be God, and not of the same individual Substance, or Essence, with God the Father;

ther; it will necessarily follow that there are more Gods than one. And it was requisite to insist upon this Term, in order to baffle the Evasions of the fraudulent double-dealing *Arians*;* who by some *Subterfuge*, or *Reservation* could, and did, distinguish away the Sense of any other Word, which could be invented to express the Divinity of our Saviour: But They were ty'd down by This, without any Salvo, or Equivocation to help them: And therefore could not be prevailed upon to acknowledge *This Word*, because in Truth (whatever they pretended, and outwardly profess'd) they could not be prevailed upon to acknowledge the *Divinity of our Saviour*.

But of all *Creeds*, That which goes by the Name of the *Creed of St. Athanasius*, gives these Men the greatest Offence; or rather they *take* Offence at it, which is not given by it. That This Confession of Faith was not drawn up by That great Father, and Saint, whose Name it bears, we all know, as well as they can tell us: And were it not for the Sake of Wrangling, they would not make This any Objection against it; since if it were never so

* The *Nicene* Fathers did intend to express their Creed in Scripture-Language only; but were hindred from it by the Fraud of the *Arians*. See *Bull D. F. N.* p. 34.

much his, That would with *Them* be no Argument for its Authority. It is called by his Name, because it contains a Summary of his Doctrine, and has been received in the Western Church for many Centuries; tho' when, and by whom it was compiled, is neither certain, nor material. Not but that a late most learned Author * has, with wonderful Sagacity, made it plain, almost to a Demonstration, when, and by whom, it was compiled; and that it is much more ancient than some positive Writers have in their dogmatical Way, and without knowing any thing of the Matter, been pleased to determine. However That be, it is an excellent Account of our Faith; plainly to be proved from Scripture; a judicious *Form of sound Words*, and in any wise to be *held fast* as such. And to say it abounds with hard unintelligible Terms, is a most injurious Untruth. Any common sincere Christian, who is not ignorant in the Language of his Country, may, at least by the Assistance of an Instructor, understand every Word in it. Let the short and plain Account which I have given of This Doctrine † be re-considered,

* Dr. *Waterland's* Critic. Hist. of the *Athanasian* Creed.

† Under the first Head.

and compared with This Creed: And what I have now asserted both as to the Truth, and Intelligibleness of it, will be sufficiently proved. I will just mention Those Passages which relate to our present Subject; and to the Article of our Saviour's Incarnation, which is so nearly ally'd to it. "And the Catholick Faith is this; That we worship one God in Trinity, and Trinity in Unity." *i. e.* One God in a Trinity of Persons, or (which is the same thing) in three Persons; and the three Persons in the Unity, or One-ness of the Godhead. Which amounts to no more than This; that the One God is three Persons; and the three Persons one God. Now I have shewn from *Reason* that This may be so; because there is no Contradiction in the Terms: And from *Revelation*, that it *certainly* is so; because it is plainly revealed in Scripture. "Neither confounding the Persons, nor dividing the Substance." *i. e.* Maintaining the Distinction between the Persons, as such, on the one Hand; since, as we have seen, they are clearly distinguished in Scripture by their personal Characters: Nor conceiving the Substance of God to be divided on the other Hand; which is contrary both to Scripture, and Reason. "For there is one Person of the Father,

“ another of the Son, and another of the
 “ Holy Ghost.” This is too plain to re-
 quire any Explication. “ But the God-
 head of the Father, of the Son, and of
 “ the Holy Ghost is all one; the Glory
 “ equal, the Majesty co-eternal.” And
 so is This; because if it were not Thus,
 there would manifestly be three Gods.
 “ Such as the Father is (*i. e.* as to God-
 head, Effence, or Substance, not Per-
 sonality) such is the Son, and such is
 “ the Holy Ghost. The Father uncreate,
 “ the Son uncreate, and the Holy Ghost
 “ uncreate: The Father incomprehensible,
 “ the Son incomprehensible, and the Holy
 “ Ghost incomprehensible: The Father
 “ eternal, the Son eternal, and the Holy
 “ Ghost eternal.” This sure is plain e-
 nough. “ And yet they are not three
 “ Eternals, but one Eternal.” *i. e.* Not
 three eternal Minds, or Substances; tho’
 three eternal Persons in That one eternal
 Substance. “ As also they are not three In-
 “ comprehensibles, nor three uncreated;
 “ but one uncreated, and one incompre-
 “ hensible: So likewise the Father is Al-
 “ mighty, the Son Almighty, and the
 “ Holy Ghost Almighty; and yet they
 “ are not three Almighties, but one Al-
 “ mighty. So the Father is God, the Son
 “ is God, and the Holy Ghost God; and
 “ yet

“ yet they are not three Gods, but one
 “ God. So likewise the Father is Lord,
 “ the Son Lord, and the Holy Ghost
 “ Lord; and yet not three Lords, but one
 “ Lord. For like as we are compelled by
 “ the Christian Verity to acknowledge
 “ every Person by himself to be God, and
 “ Lord: So are we forbidden by the Ca-
 “ tholick Religion to say there be three
 “ Gods, or three Lords.” All This is no
 more than a Variety of Words expressing
 the same Thing more clearly and fully;
 and asserts no more, as to the main, than
 what is asserted in the first Sentence, *viz.*
 that the three Persons are the one God; and
 to what I have said upon That, I now refer.
 “ The Father is made of none, neither
 “ created, nor begotten, [perhaps it would
 have been proper to have added, nor *pro-*
ceeding] “ The Son is of the Father alone,
 “ not made, nor created, but begotten.
 “ The Holy Ghost is of the Father, and
 “ of the Son, not made, nor created, nor
 “ begotten, but proceeding.” All This,
 as I have shewn, is manifestly to be pro-
 ved from Scripture; but the *Manner* of it,
 as I likewise observed, is to us utterly
 incomprehensible. “ So there is one Fa-
 “ ther, not three Fathers; one Son, not
 “ three Sons; one Holy Ghost, not three
 “ Holy Ghosts.” This is to intimate,
 that

that the Characters of the three Persons purely personal, are not communicated to each other. There is but *one* that is *un-originate*; but *one* that is *begotten*; but *one* that *proceeds*, in such a particular Way of Proceſſion. “ And in This Trinity none
 “ is afore, or after other, none is greater or
 “ leſs than another; (*i. e.* in *Time*, and *Na-*
 “ *ture*, not in *Order*) but the whole three
 “ Persons are co-eternal together, and co-
 “ equal. *i. e.* ſtill as to *Effence*, and *Na-*
 “ *ture*. So that in all Things, as is afore-
 “ ſaid, the Unity in Trinity, and Trinity
 “ in Unity is to be worſhipped.” This
 has been over, and over remarked upon
 already, and ſo I ſay no more of it. Then
 for the Article of our Saviour’s Incarnati-
 on, it proceeds Thus. “ The right Faith
 “ is, that we believe and confeſs that our
 “ Lord Jeſus Chriſt, the Son of God is
 “ God and Man.” That He is God, I
 have proved directly: And That he is
 Man, appears from ſome Texts which I
 have had Occaſion to mention by the
 way, as alſo from that of St. *Luke*, (to
 omit many others) *Jeſus increaſed in*
Knowledge and Stature. If his Godhead
 ſupply’d the Place of a human Soul (as
 ſome Hereticks fancy’d) he could not in-
 creafe in Knowledge. And his growing
 in Stature is a manifeſt Proof of his hu-
 man

Luke ii.
ult.

man Body's being real, not visionary, according to the Dreams of some other Hereticks. " God of the Substance of his Father, begotten before the Worlds; and " Man of the Substance of his Mother, " born in the World." The former Part has been sufficiently considered under the other Article; and the latter needs no Explanation farther than This, that his Mother only is mentioned; because he had no human Father, being miraculously born of a Virgin. " Perfect God, and " perfect Man; of a reasonable soul and " human Flesh subsisting." This is all plain; the latter Clause is added to obviate the Heresies above-mentioned: And the Truth of it I have proved from That Text in St. *Luke's* Gospel. " Equal to " the Father as touching his Godhead; " and inferior to the Father as touching " his Manhood." Both the Branches of this Paragraph are too evident to be proved, or explained. " Who al- " tho' he be God, and Man; yet he is " not two, but one Christ." *i. e.* As in the Unity of the Godhead there are three Persons, so in the Unity of Christ's Person there are two Natures, the Divine, and the Human. The *Manner* of This Union is entirely mystericus, and above our Comprehension. But the Truth of
the

the Thing it self appears not only from those Texts which prove our Saviour to be God, and those which prove him to be Man, distinctly and separately considered, (for if he be both God and Man, there must be an Union of Those Natures in him) but from some Texts in which his Divinity and Humanity are mention'd as join'd together. Thus *John* i. 14. *The Word* (whom he had before asserted to be God) *was made Flesh, and dwelt among us,* And *St. Paul,* *God was manifested in the Flesh,* *1 Tim.* iii. 16. “ One, not by Con-
 “ version of the Godhead into Flesh, (as some Hereticks maintained) but by taking
 “ of the Manhood into God. The latter Clause is plain; and the Position deny-
 ed in the former, *viz.* that the Divine Nature is, or can be turn'd or chang'd into the Human, is too absurd to be refused. “ One altogether, not by Confusi-
 “ on of Substance, but by Unity of Per-
 “ son.” *i. e.* not by changing the Substances of God and Man into one another, or mixing them with one another, which is impossible to be done, and most profane and impious to be supposed; but by the Union, not Mixture, or Confusion, of the two Natures, in the One Person of Christ. “ For as the reasonable
 “ Soul, and Flesh [or Body] is one Man,
 so

“ so God and Man is one Christ.” This Comparison is admirably well adapted; I mean to give us an Idea of This Truth in Fact: And as to the *Manner* of this Union, we have often said that it is a Mystery, and we pretend not to explain it. But to shew that This is no reasonable Objection against the Thing, our Adversaries, I suppose will grant that there is an Union between the Soul, and Body: And let them shew *us*, *how* the Soul and Body are united in a Man; and we will shew *them*, *how* the Divine and Human Natures are united in Christ.

Since I have touched upon This Article of the Incarnation, tho’ it be a little (for it is not much) digressive from my main Subject; I here observe, for the Instruction of the less learned Christians, that by the strict and close Union of the two Natures, the Human, and Divine, in the Person of our Saviour, the Properties of the One are sometimes in Scripture attributed to the other. And This I do, to remove, or obviate a Difficulty, which does, or may, arise in their Thoughts. It is commonly said, that God suffered for the Sins of the World; which is founded upon That of the Apostle St. Paul, — *The Church of God, which he hath purchased with his own Blood, Acts xx. 28.* Can
God

God suffer? Can God bleed? may any one say. No; God, *as God*, could not. But He *who was*, and *is* God, did both bleed, and suffer; which He might do because He was *Man*, as well as *God*. And tho' This was not in his Divine (for That is impossible) but in his Human Nature; yet, because there is so *close an Union* between these two Natures, in his one Person, the Properties of the One are ascribed to the Other. He did not suffer as God, or in his Divine Nature: But He *who is* God, or He *being* God, did suffer; *i. e.* in his Human Nature, which is joined to his Divine. That he might be qualify'd therefore to perform the Work of our Redemption, he was both God and Man: He could not suffer, had he not been a Man, or some other Creature (and he *took not on him the Nature of Angels*, as the Apostle tells us, *Heb. ii. 16.* for Reasons relating to another Subject) and his sufferings were meritorious, propitiatory, and satisfactory for the Sins of the whole World, because He was God. He therefore took our Nature upon him, and joined it with the Divine; and by virtue of That indissoluble Union the sufferings of the former are attributed to the latter; because He is One, and the same Person, in whom Those Natures are united. But to return.

Admitting

Admitting, say they, that every Thing contained in This Creed is *true*; yet why such *severe Denunciations* against All who *think otherwise*? The *Condemnatory Sentences* therefore come next to be considered: And They are These. “ Whosoever
“ will be saved, before all things it is necessary that he hold the Catholick Faith.
“ Which Faith except every one do keep
“ whole and undefiled, without doubt he
“ shall perish everlastingly.—— “ He
“ therefore that will be saved must thus
“ think of the Trinity.—— “ This is
“ the Catholick Faith; which except a
“ Man believe faithfully, he cannot be saved.” These, they cry out, *are hard Sayings*; and *who can bear them*? Must every Body be damn’d, that thinks otherwise than we do? And that too in Points of a high, mysterious, and incomprehensible Nature, confessed and acknowledged on all Hands to be so; and in *human* Explanations, and Definitions, containing many hard and obtruse Terms, difficult, if not impossible to be understood, at least by the Generality of Mankind, who are ignorant, and unlearned? What will become of all the Heathen? nay of all Christians, except one in a thousand? Is This the Charity and Moderation of Christianity in general, and of the Church of *England* in

in particular? I think I have stated the Objection in its full Force; and do further acknowledge, that it is urged not only by Those who are *open Enemies*, or *pretended Friends* to our Faith, but by *some* upon whom Charity forbids us to fix either of those *Imputations*. I shall therefore endeavour to remove This Stumbling-block out of the Way; and to give a clear and satisfactory Answer to This Objection.

I have already in This Discourse again and again distinguished between *rationaly believing*, and *fully comprehending*. I have likewise shewn (so far as it is possible for one Man's Understanding to judge of another's) that the Terms in This Creed, which are pretended to be unintelligible, are not so, even to a Person of an ordinary and common Capacity: at least if he will but hear Instruction, and take Pains in Matters which concern his eternal Salvation; which he is both in Duty, and Interest, indispensably obliged to do. This, I say, I have made out, so far as the Nature of the Thing will permit, by reciting every one of those Words, and descanting particularly upon them. Then for the *damnatory Sentences*; we must distinguish the Sense of the Words with relation to *different Persons*. Some
Doctrines

Doctrines are *in themselves* of such a Nature, that if they are *true*, they must be generally *necessary to be believed*; *i. e.* in order to the obtaining of That Salvation which is promised in the Gospel. And such are the Doctrines of the Trinity, and Incarnation. If the Father, Son, and Holy Ghost are God, it is necessary that we should believe they are so; because without That we cannot worship them as such, and by Consequence cannot rightly perform the first and principal Duty of Religion. That it is necessary we should believe Christ to be the Messiah, is acknowledged by All who pretend to be Christians: And He could not be That, unless he were Man, or some Creature, (and, as I said before, it was fit, for other Reasons, that he should be no other Creature, than Man) because unless he were so, he could not suffer for us; as it is prophesy'd in the Old Testament the Messiah should. Then for the particular Explanations of these Points in This Creed; They are (as I have likewise proved) no Additions *to* them, but necessary, unavoidable, and immediate Consequences *from* them.

But having Thus laid down the Doctrine in general, which must, and ought to be, delivered in general Terms; we must

M

distinguish

distinguish the Sense of the Words with relation to different Persons. The Words *Necessary to everlasting Salvation*, and *perish everlastingly*, may be referred either to Those who have, or to Those who have not, the Means and Opportunities of Instruction. Of the former they are true in the strictest Sense: Faith is as necessary as good Works; and *He that believeth not shall be damned*, as our blessed Saviour expressly assures us, *Mark xvi. 16.* Of the latter the Words are to be taken in another Sense. The *Heathen*, even the *best* of them, are not *saved*; *i. e.* have no Right to *our Salvation*: They *perish everlastingly*; *i. e.* are not saved according to our Covenant, but *perish or fall everlastingly from it*. Yet we presume not to say they are in a *positive* Sense *damned*, or *eternally miserable*; but we leave them to the *unknown Mercies of God*, their only Master, *to whom they stand, or fall*. The Case is quite different as to *uninstructed Christians*: They by being *baptized* are within the *Covenant of Grace*. And we do not say that even They shall *perish*, *i. e.* be *damned*; so far from it, that they shall be *saved*, if they *believe*, and *live* according to the *best Knowledge* they have, and do their sincerest *Endeavours* to be better *instructed*. *All Denunciations of*
This

This Kind, whether in *Creeds* drawn up by Men, or in the holy *Scriptures* themselves, must be thus interpreted, and were ever intended to be thus understood; because common Reason, and Sense, and the Tenor of the Gospel require it. And yet it is necessary for *Lawgivers*, both *Divine* and *Human* (and accordingly it has *always* been their *Practice*) to deliver *general Laws*, and *Sanctions* annexed to them, in general Terms. Whatever *Limitations* and *Constructions* are rightly to be made, *right Reason*, and the whole *Tenor* of the *Laws* compared *one* with *another*, will sufficiently determine. But then Those *uninstructed Christians*, who never concern themselves about their *Faith*, nor use the *Means* to be *instructed* in it, which are every Day offered them, and much more Those who *contumaciously*, and *rebelliously* oppose what they *know*, or *believe* to be the Truth, and *finally* *persist* in such their *wilful Ignorance*, or *Obstinacy*, without *Repentance*, (for the Benefit of *That* is supposed in *This*, as in all other Cases) such I say, shall in the *strictest* and *worst* Sense, *without Doubt* *perish* *everlastingly*. For so the Will of God is revealed to us; And This, among other plain, and important Truths, we are commissioned, and commanded to teach.

Suppose we were to put the Case, not concerning *Faith*, but concerning *Practice*; and that with Regard not only to Christians, but to Heathens: Let the Propositions run Thus. “ *Whosoever will*
 “ *be saved, it is necessary that he live a*
 “ *good Life, according to the common*
 “ *Principles and Precepts of Morality.*
 “ *Which good Life except every one do lead*
 “ *entire, and undefiled; without Doubt he*
 “ *shall perish everlastingly.* And the com-
 “ *mon Principles and Precepts of Mora-*
 “ *lity are These, that he worship God,*
 “ *hurt not an innocent Person, abstain*
 “ *from Murder, and Adultery; and the*
 “ *like. This is a good Life: which ex-*
 “ *cept a Man lead sincerely, he cannot be*
 “ *saved.*” Would not This Doctrine, thus
generally delivered, be very true Doctrine?
 And is there any *hard Saying* in it? I
 mean, at least, according to the Opinion
 of Those, who believe a future State of
 Happiness and Misery; as Many even of
 the Heathen did, and All who pretend
 themselves Christians profess to do. Now
 a *true Faith*, (according to the whole Drift
 of the Gospel-Doctrine, from the Begin-
 ning to the End of it) is altogether as *ne-*
cessary to Salvation, as a *good Life*; and
Infidelity full as *damnable* as *Immorality*.
 Therefore the *Condemnatory Sentences* in
 This

This *Creed*, with relation to *Faith*, are altogether as true, and as proper to be denounced, as these now mentioned would be relating to *Practice*. And as in this latter Instance These Denunciations are *strictly true* in their *highest* and *worst* Sense, with reference to Those Persons who are either *wilfully ignorant* of the *common Precepts* of *Morality*, or *knowingly act contrary* to them; but must be taken with *Limitation*, and *Reserve*, and with a *Regard* to the *unknown Mercies* of God, as to Those who are *invincibly ignorant* of them; just so it is here: And there is no Manner of Difference in the two Cases. So that after all the Outcry which has been raised against these *Denunciations* in Matters of *Faith*, the Argument will hold full as strongly against Those which relate to *Practice*. And the very same Persons who object against the *condemnatory Sentences* which I have cited out of *This Creed*, concerning the *Trinity* and *Incarnation*, might with equal Reason object against the latter Part of *This Assertion* in the *same Creed*: “ And They
“ that have done Good shall go into Life
“ everlasting; and They that have done
“ Evil into everlasting Fire.”

Having Thus *stated*, and *proved*, the
Doctrine of the *Trinity*; and *answered*

the *Objections* urged against it; I proceed in the 4th Place,

IV. To shew the *Absurdity*, and *gross Impiety*, of the *contrary Schemes*.

These have in some Measure been laid open, by what has been already discoursed. How absurdly our Adversaries interpret the Scriptures; how impiously they wrest some, and deny others; has, I think, been sufficiently made to appear. But their greatest *Inconsistencies* in *Reason*, and *Abominations* in *Religion*, are still behind. In exposing them to View, the *Socinians* and *Arians* are sometimes to be considered separately, and sometimes in Conjunction.

According to the Doctrine of the *Socinians*, our blessed Saviour is *naturally a mere Man*; but by the Will of the Father *advanced* to the Dignity of a *God*: and being so advanced he is *Deus verus*, truly and properly a God. Now I desire to be informed how This Notion differs from That of the ancient Heathen, concerning the deifying their Heroes, and turning Men into Gods? It is just the same Notion; and is cloath'd with the same Absurdity and Impiety. To *suppose* such a *factitious God* is gross *Polytheism*; and to *worship* such a one is gross *Idolatry*. 'Tis true, They endeavour to avoid This
Charge

Charge by a Distinction; but it is such a one in the main, as the *Papists* made Use of before the *Socinians*, and the *Pagans* before Either. All their Worship, they say, is *finally* and *ultimately* referred to the supreme and most high God; and convey'd to Him *through* this inferior Deity. So did the *Heathen* acknowledge one supreme God, to whom the rest were subject: But They are charged with *Polytheism* and *Idolatry* for all That; and not only by Men, but in the Holy Scriptures by God himself. The *Papists* declare that Their Worship of Angels and Saints terminates in God, and upon Him is ultimately devolved: And yet the *Socinians* will by no Means acquit *Them* of Idolatry. The Truth is, there is no Room for This vain Distinction. by *whomsoever* it is used; since it is so fully obviated by the Holy Scriptures themselves. How often do they teach us, that there is but *One God*! And how express is That Command, *Thou shalt worship the Lord thy God, and Him only shalt thou serve*! Matth. iv. 10. This excludes not only a Plurality of Gods by Nature and Essence; but likewise all inferior, and fictitious Gods, or any God, or Gods improperly so called, to which Divine Adoration can be supposed to be paid. *Him only shalt thou*

serve.— How can This be true; if we are allowed to serve, or worship, any other Being whatsoever, whether a mere undeify'd Creature, or (could such a Thing be imagined) an Inferior, made Deity? To expose both the Absurdity, and Impiety, of the *Socinian* Principles upon This Article, I cannot do better than present you with an Account of them from the learned Dr. *Edwards's* Preservative against *Socinianism*; and that in his own Words.

“ † If We consider God in his Attributes, we shall find that the first great, and (if I may so call it) fundamental Attribute which the Scriptures reveal, and indeed natural Reason dictates, concerning him, is the Unity of the God-head. *Deut. vi. 4. Hear, O Israel, the Lord thy God is one Lord. Deut. xxxii. 39. See now, that I, even I am He, and there is no God with me.*” With other Places both of the Old, and New Testament; which he cites to the same Purpose.

“ Here undoubtedly it will be said, that the *Socinians* are beyond all Suspicion Orthodox: All their Studies and

† Vol. I. p. 8. & seq.

“ Labours being employ’d in asserting and
 “ vindicating the Unity of the Godhead,
 “ in Opposition to the Doctrine of the
 “ Trinity; which, according to their Ap-
 “ prehensions, must infer a Plurality of
 “ Gods. But for all their Boasts con-
 “ cerning this Matter, and assuming to
 “ themselves upon That Score the Name
 “ of *Unitarians*. we must not be too hasty
 “ in acquitting them from the Imputa-
 “ tion of *Polytheism*. For tho’ they deny
 “ the eternal Generation, and Divinity of
 “ Christ; and say he had no Existence be-
 “ fore his being formed in the Womb of
 “ the Virgin, and his Appearance in the
 “ World; and that the Being which he
 “ then had was purely human: yet after
 “ his Resurrection from the Grave, and
 “ Ascension into Heaven, they say that
 “ God the Father, as the Reward of his
 “ Obedience and Sufferings, exalted him
 “ to the Honour and Dignity of a God;
 “ not indeed to be the supreme, and eter-
 “ nal God, but however *Deus verus*, a
 “ true God, distinct, and separate from
 “ the Father. And *Socinus* takes it ill of
 “ his Adversaries, that they should charge
 “ him with denying Christ to be God;
 “ and complains against them that will
 “ not be brought to confess and worship
 “ him for their Lord and God, who was
 “ once

“ once a weak and infirm Man. And
 “ herein he saith the Power and Good-
 “ ness of God was discovered, and his
 “ admirable Wisdom display’d; in extol-
 “ ling, and deifying this Man, beyond
 “ what we can imagine.”

“ And to the Objection against This
 “ Opinion, as That which did unavoid-
 “ ably infer a Plurality of Gods; *Wolzo-*
 “ *genius* will tell you, that if by two
 “ Gods you mean One of *whom* are all
 “ Things, and we *in him*, and the Other
 “ *by whom* are all Things, and we *by him*;
 “ we are so far, saith he, from being a-
 “ sham’d of worshipping two such Gods,
 “ that we rather glory in it But if it
 “ shall be further said, that, to do them
 “ right, they acknowledge but one su-
 “ preme God by Nature; and that Christ
 “ is only a God by Appointment and
 “ Office, not *natus*, but *factus*, not born,
 “ but made; and deify’d after his Ascen-
 “ sion by a Communication of the Divine
 “ Power, Wisdom, and Goodness to
 “ him:

“ I answer that This is so far from
 “ abating, that it rather increases the
 “ Difficulty; and makes the *Socinian* No-
 “ tion both absurd and impious; as may
 “ be shewn more at large hereafter, when
 “ we come to lay the Charge of Idolatry
 at

“ at their Door.” [These are the Words of my Author, which I transcribe without Alteration: He indeed fully proves it, when he comes to That Part of his Discourse: And it sufficiently appears from what I have my self said, and shall farther say, upon This Subject.] “ Indeed, “ continues He, one would think it should “ be a debasing of the Name, and Honour that is due to God, to give either “ of them to Any, but Him who is from “ all Eternity. The same *Wolzogenius* “ will tell you, you may, if you please, “ reproach them for so doing; but he values it not a Rush, *nos non erubescimus*, “ says he, we are not ashamed to own “ that we worship *Deum factum, vel factitium*, a made God; not made indeed by a Goldsmith, or Engraver, *ab aliquo Sculptore, vel auri fabro*: But they “ acknowledge with St. Peter, *Acts* ii. 36. “ That God hath made Jesus, who was “ crucify’d Lord and Christ; i. e. saith he, “ *Deum eximium fecerit*, hath made him “ a great, and eminent God.

“ If This be not enough, if you please “ to consult *Smalcus*; he will give you “ all the Satisfaction that you can possibly “ desire in this Matter. For first he will “ tell you, that whereas the Scriptures “ assure us that there is but one only true “ God;

“ God; yet This must be taken *sano sensu*,
 “ not as if there were no other true God,
 “ besides God the Father; but that there
 “ is none that is God *eodem prorsus modo*,
 “ just in the same Manner as He is. For
 “ otherwise the Thing is certain, and past
 “ all Doubt, that there are more true
 “ Gods than one. And let the inspired
 “ Writers be never so positive; yet He,
 “ and his Friends can, and will, with e-
 “ qual Confidence advance this contrary
 “ Position, that the true God is not one
 “ only true God. Nay it is not an in-
 “ different Matter; but a Truth which
 “ they firmly believe, and earnestly con-
 “ tend for: And therefore pronounce it
 “ without any Hesitation, that there are
 “ more true Gods than one.

“ And indeed they have Reason to con-
 “ tend earnestly for this Opinion; if it
 “ be true what he saith in the same Place,
 “ that to acknowledge, and confess, and
 “ adore one only *CHIEF* and *SUPREME*
 “ God, is purely *Judaical*, and a Renun-
 “ ciation of the Christian Religion. Here
 “ he speaks as home to the Point as you
 “ can possibly desire; and it is enough in
 “ all Conscience. Thus whereas the
 “ Scriptures tell us there is but one God;
 “ the *Socinians* say there are Two: One
 “ God by Nature, another by Grace;
 “ One

“ One supreme, another inferior; One
 “ greater, another lesser; One elder
 “ and eternal, another a junior and mo-
 “ dern God. And This by *Socinus* is
 “ made the great Mystery of the Christi-
 “ an Religion: Greater indeed, if true,
 “ and more incomprehensible than any
 “ other; or rather than all the stupen-
 “ dous and adorable Mysteries of our
 “ Faith put together.”

Thus ^{for} That learned Author. And
 let it be observed, that the Main of what
 he says is applicable to the *Arians*, as well
 as to the *Socinians*: The former making
 Christ a *Creature*, (tho’ a more excellent one)
 and a *made*, yet *real*, God, as well as the
 latter; a flat Contradiction not only to
 their other Doctrine, but in it self.

If they have any sound Meaning in
 their Doctrine, and would speak out
 what they really mean, without doubling
 and prevaricating; even They (notwith-
 standing they seem to make our Saviour
by Nature, a far more excellent Being
 than the *Socinians* will allow him to be,
 even far above the Angels, nay by Nature
 a *Kind of a real God*, by which they do
 not know what they mean) I say, if even
 They would *speak their Minds fairly*, and
speak Sense in Opposition to our Doctrine;
 They would say that He is *improperly*
 called

called *God*, or, in other Words, that he is a *Creature*. This indeed would be *Sense*, and *easy to be understood*; and might be *true*, if there were no *Scriptures* to stand in their Way: Nay I own it would be plainer, and subject to fewer Difficulties, than our Doctrine; nay farther, it would be subject to no Difficulties at all. But since there *are* such *Scriptures*, and since These Men acknowledge the Divine Authority of them; by their *Shufflings*, and *Evasions*, their *Saying*, and *Unsayings*, they shamefully *contradict themselves*, and (while they declaim against *Mysteries*) make their *own Scheme* ten times more mysterious than *Ours*. An ordinary Capacity, as I observed, may with common Application understand all that we deliver as *necessary to be believed* upon This Article. But who has any Notion of a *made*, or *created real God*? *i. e.* a *God*, and *No-God*? There is an infinite Distance between *God* and *any Creature*, be That Creature never so excellent. “ Why do they not tell us
 “ plainly in *what Sense*, according to
 “ Them, *Christ is God*, if he be so at all?
 “ They do not inform us in what *Sense*
 “ they make him *God*, after having
 “ struck him out of That which ordina-
 “ rily occurs in *Scripture*, and which in-
 “ deed is the only true, and proper one;
 all

“ all the rest being loose, and figurative
 “ only.* And here it is very material to
 “ observe, that They do not distinguish
 “ between being God in a *different Sense*
 “ of the Word God, and being God in a
 “ *different Manner*, tho’ in the *same Sense*
 “ of the Word: And hence arises their
 “ Perplexity upon This Head. To give
 “ one Example out of many, which help
 “ to illustrate the Case. The Father is
 “ *Spirit*, and the Son is *Spirit*; but yet
 “ the Holy Ghost is emphatically *the Spi-*
 “ *rit*. Not that He is *Spirit* in any *higher*,
 “ or any *different Sense* of the Word *Spiri-*
 “ *rit*: But upon other Accounts the Name
 “ of Spirit is *emphatically*, and *more pecu-*
 “ *liarily* attributed to Him. In like Man-
 “ ner, the Father is God, the Son God,
 “ and the Holy Ghost God; yet the Fa-
 “ ther is *emphatically* the *one God*. Not
 “ that He is God in any *higher*, or *diffe-*
 “ *rent Sense* of the Word God; but upon
 “ other Accounts (chiefly as being *first*
 “ *Person*, and *Head* of the other Two)
 “ the Name of God, or *only God*, has
 “ been *emphatically* appropriated to him.”||
 In short; is our Saviour in their Opinion,
strictly and properly God; or is he not? If

* Dr. Waterland’s II. Def. p. 171. See also 1st Def.
 p. 49. &c. || II. Def. p. 53, 54. See also p. 169, &c.
 he

he be? why do they not *say so*? If he be *not*; why do they *worship* him? The Scripture is to the last Degree, and indeed beyond Expression, careful to guard against Idolatry. Not to repeat the Texts above-cited; *Thou shalt have none other Gods before me*, is the very First Commandment. *God is a jealous God*, Exod. xx. 5. And *will not give his Glory to another*, Isai. xlii. 8. Nay indeed He *cannot*; because it implies a Contradiction in the Nature of Things. For That Other must either have the *real essential Attributes* of the Deity; or Not. The former is contradictory: The Attributes of the One cannot be communicated to the other. For if they could; either the *same Nature* might be *created*, and *uncreated* at the *same Time*: Or be *changed* from *created* to *uncreated*: Both which are equally impossible. If then they take the latter Part of the Dilemma, and say that the Other supposed Being to whom God may give his Glory, has *not* the Divine Attributes communicated to him; God cannot command, or even permit, us by any Act or Declaration of his, to worship such a Being, as God: Because then he would draw us into Error, which is contrary to his Nature. But still they say, (as the Socinians above) that such a one is to be worshipp'd

worshipp'd only in a lower Degree, not as the most high God, but as an inferior; and that all the Honour and Adoration is ultimately to be referred to the one *Supreme Deity*. But in Answer once more to This Popish, and Pagan Distinction of Theirs; I ask them, is This *inferior* God *really* and *essentially* God? If they reply in the affirmative; I ask again what Divinity, or Philosophy will endure such Doctrine? Not to insist here upon what was alledg'd before, that the Scripture excludes from Worship all *inferior*, and *subordinate* Gods, as much as a Plurality of *co-ordinate* ones; commanding us to adore the one most high God, and Him only. If this suppos'd *inferior* Deity be *not* truly and essentially God; then he is a mere Creature; for there is no possible Medium between these two: And the Scripture over and over assures us, That no Divine Honours whatsoever are to be paid to any Creature.

If we examine the Doctrine of the late most celebrated Impugner of our Faith upon This Article (for so I must take Leave to call him, whether he were strictly *Arian*, or no, the Name being not at all material) I say if we examine it, and compare the several Parts of it with

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each

each other; what a Heap of labour'd Obscurity, Evasions, and Contradictions presents it self to our View! * “ With the
 “ first and supreme Cause or Father of all
 “ Things, there have existed from the
 “ Beginning two divine Persons, viz. the
 “ Son, and the Holy Spirit.” Now I ask; is each of these *Divine Persons* God, or not? If the former; then (according to This Account) either there are three Gods, which is false; or the three Persons are all the one God; which is true; but by no means acknowledged by This Author. If the latter; how did they exist *from the Beginning* with the Father? Or what is the Meaning of That Expression? From *all Eternity* sure. And what Person is eternal, who is not God? To exist from Eternity, was ever suppos'd to be an essential Attribute of the Deity. So that take it which Way you will; his Account of this Matter hitherto is inconsistent with it self, or at best evasive. Then he further tells us, “ That the Father only is the
 “ true God;† and yet afterwards that
 “ the Son is by Nature as truly God, as
 “ Man is by Nature truly Man.” || Thus

* *Clark's Scrip. Doctrine*, p. 242. † See Reply to Mr. A. *Jon*, p. 57. 60, 61. Answer to the Author of some Considerations, p. 263. || Reply to Mr. *Nelson*, p. 81.

we have it backwards, and forwards :
 And now we are to have it backwards a-
 gain. For in another Place * he tells us,
 “ That the first, and of all others the most
 “ essential Character of God is his being
 “ Self-existent, and unoriginated; and
 “ elsewhere that † This Character is pe-
 “ culiar to the Father.” How then can
 the Son be by Nature truly God; since he
 wants the first, and most essential Cha-
 racter of God? Why to solve This Contra-
 diction we have a most singular Answer
 indeed. “ || He hath true divine Power
 “ and Dominion communicated to him,
 “ which alone is That which makes God
 “ to be God, (in the moral, or religious
 “ Sense of the Word) παντοκράτωρ, supreme
 “ over all.” I have before proved that
 no Attribute of the Deity can be com-
 municated to a Creature, or to any Per-
 son who is not truly, naturally, and es-
 sentially God: and consequently true Di-
 vine Power, and Dominion cannot. That
 true divine Power and Dominion is That
 alone which makes God to be God (in
 the moral, or religious Sense of the Word)
 supreme over all, is a most strange Propo-

* Reply p. 92. † P. 81. || Reply p. 81.
 compar'd with Answ. to Auth. of some Considerations,
 p. 301.

sition, take it which Way you will: To say that any Thing (besides his Essence) makes God to be God is not Sense in the very Terms; and the Word *Supreme* added to it alters not the Case; because God by his very Essence is, and must be supreme. No, it will be said; his divine Power and Dominion makes him so. That is to say, his Supremacy makes him supreme; or he is supreme by being supreme. As for That important Clause (*in the moral, or religious Sense of the Word*) I do not understand how it came to be inserted: If his Power makes him so at all, it makes him so in all Senses, I think. But be This true, or false; to the Purpose, or no; I ask any Person not only among the common People, but among the Learned themselves, whether it be so very *clear*, and *easy* to be *understood*; or whether on the contrary it be not at least as *hard* to be *understood* as any Thing in the *Athanasian Creed*? Just as *clear*, as *religious*, and as *true*, is This which follows; in which, to solve the Contradiction of Two Persons, essentially distinct from each other, being one God, we are informed that “ They
“ are one God; because they have but
“ one Authority, and Power.”* And

* *Scryp. Doctr. p. 332, 333.*

This likewise (according to the same Account as above) tho' it makes ~~two~~ ^{separate} distinct Beings, each of them God, makes but one God. This latter is as flat a Contradiction as Words can express. And as to the Whole, I appeal again to the Understandings of all, whether some of it be not as dark and obscure as the most mysterious Part of the Doctrine concerning the Trinity; and whether the rest (so far as it is intelligible) be not most false, and absurd. Particularly as to This, which we are now considering. Two Beings essentially distinct, and not only so, but infinitely distant from each other, as God and any Creature are, (and between these two there is no Medium) cannot, as I have shewn, have the same Power, and Dominion. Or could we conceive two Gods, whether both co-ordinate, or the one subordinate to the other; their having one and the same Power, would no more make them one God, than two Kings, or a King and his Subjects having the same Power, would make them one Man. But the boldest Stroke of all, if possible, is yet to come. He teaches us that “ * God himself (the Father, as well as the

* Scrip. Doct. Page 373.

Son, or the Holy Ghost, for He applies his Doctrine to every Person distinctly) is not to be honour'd upon the "Account of his *Abstract, metaphysical Nature, Essence, or Substance*, to which "Honour is not due; but upon Account "of his Dignity, Authority, and Goodness." This certainly would be a bold Assertion, even if it were true. Because it is entirely novel, and unheard of; and because it is upon a Subject of the utmost Moment and Importance. While we are discoursing upon the Worship and Nature of the God who made us, we are treading upon Holy Ground; and consequently should take good Heed to our Steps, and walk with all imaginable Reverence and Caution. This Position therefore, tho' it were really true, should, since it is new too, be delivered with great Care and Reserve; not in a positive and peremptory Manner. But That seems to be the least Part of the Charge. The Position is, to my Apprehension, as false, as it is singular. If Adoration be not due to God, and to Him only, upon the Account of his Nature, Essence, or Substance; why may not a Saint, or an Angel, be adored, as well as He? Or to put it more plainly in the Words of a very ingenious and learned

ned Author: “ * Whence has any one
 “ of these Persons, the Father for In-
 “ stance, these adorable Perfections,”
 (meaning Those of Dignity, Authority,
 &c. upon which our Adversary owns he
 is to be adored) “ has he them not by
 “ Nature? Are they not the inseparable
 “ Attendants of his Essence? Or rather
 “ his Essence it self? Is he not then to be
 “ honoured upon the Account of his Na-
 “ ture and Essence? This is a most un-
 “ accountable Position. No Actions, or
 “ Attributes of any Person, however re-
 “ lative to us, or how highly soever be-
 “ neficial to us, can render That Person
 “ the Object of our religious Worship;
 “ unless the same Person be adorable up-
 “ on the Account of his Nature, and
 “ Essence. Were it otherwise; there
 “ could be no Reason given why the An-
 “ gel should refuse the Worship which
 “ St. *John* would have paid him; or St.
 “ *Peter* That of *Cornelius*.” Nor will it
 avail to alledge, that the Cases are diffe-
 rent; because the Qualities or Properties
 of These latter are not Divine, as Those
 Attributes of God are: For (as was said be-
 fore) upon what do Those Attributes de-

* *Welchman* against *Clarke*, p. 23, 24.

pend, but upon his Essence; or rather what are they, but his Essence it self?

These are some few of the insuperable Difficulties, shameful Evasions, shocking Absurdities, and gross Contradictions, as also some Instances of the Impiety, Profaneness, and Idolatry, with which the *Socinian* and *Arian* Schemes are embarrass'd. These, one would think, are bad enough; and yet there is something worse yet to come. I mean, that they directly tend to *destroy* the *Authority* of the *Holy Scriptures*, and shake the very *Foundations* of the *Christian Religion*. Of This it is plain enough that some of our Adversaries have been sensible, and carry'd on This Controversy with That very Design. And tho' Charity bids us hope, that all of them are not engaged in the same Conspiracy; yet whatever is to be determined of the *Persons*, 'tis evident that the *Thing* has the Tendency I mentioned. If their Doctrine be true; the New Testament is either unintelligible, even in its plainest Expressions, or contains the most inconsistent Scheme that ever was invented. If our Saviour be not in the highest Sense God; Those Writings *must* lead us into Error: For no Words can be plainer than many which affirm him to be so; and These too repeated an hundred Times
over.

over. Thus then you see to what an Issue the Matter is come; either *their Doctrines* is false, or the *Scriptures* cannot be defended. But then I turn the Argument another Way; The *Scriptures* are most certainly true, and therefore their *Doctrines* is false. The Truth of Christianity, of the *Scriptures* of the Old and New Testament, and the Divine Authority of Both, has over and over been proved to a Demonstration. And therefore the Falshood must rest not upon these Writings, but upon the Tenets and Principles which are inconsistent *with* them, and tend to the Dishonour of them. Whether the *Scriptures* be true, or not, is really now no Question: But we prove those *Doctrines* to be both false, and wicked, which make the *Scriptures* seem to be either. What Pains some of our Adversaries have taken to unsettle the Canon of Those Holy Writings, and to prove some of them forg'd, and spurious, I have observed before: And what a pious Undertaking This is, and what a Sign of a good Cause, is sufficiently evident. The Truth is, the *Doctrines* of the Trinity, and the Religion of *Jesus Christ* stand upon the same Foot; and are so interwoven with each other, that it is impossible to separate them. It is but a short Step from Unitarianism,

(as

Acts xiii.
45.

(as 'tis falsely called) to mere Deism, and from mere Deism to downright Atheism. Thus then we see the Proceedings of these Men; who pretend to engross all the *Reason*, and *Common Sense* of the World to their own Party. *Professing themselves to be wise they become Fools*, Rom. i. 22. And thus they go on, *contradicting*, and *blaspheming*: Blaspheming God, and contradicting both *Him*, and *Themselves*. They *will* have it, (I speak here chiefly of the Socinians, tho' not of Them only) that we assert a *Plurality of Gods*; when we expressly *deny* it, and demonstrate that it cannot by *Consequence* be *proved* from our Doctrine. They on the other Side expressly *maintain* a *Plurality of Gods*; and yet *will* call themselves *Unitarians*. They condemn us for calling a Person the *most high God* who is *not* so: When, however, we *say*, and *think* at least we *prove*, that *He is*; but They worship what They *declare* is *not the most high God*; and so are *Idolaters* according to *their own Account*: As a necessary Consequence, I mean, of their own Account in the Truth of Things; tho' they do not acknowledge it.

These are the Men who ridicule Orthodoxy on the one Hand, and Heresy on the other, as absurd and ridiculous Notions; and are for having all Persons *think*
freely

freely for Themselves. God forbid that any Body should be deny'd That Liberty: But no Body, that *thinks truly* for himself, will think as *They* do. These are the Men who are so *accurate* in their Thoughts, and Writings; so *careful* to avoid Contradictions, and so *very forward* to charge them upon Others: as if all the regular Arguing, all the *clear* and *distinct* Ideas in the World belonged to Them. Whereas in Fact, there never was upon the Face of the Earth a more *senseless* and *self-contradictory* Scheme, than *Theirs*; nothing more *irrational* and *absurd*, as well as *impious* and *profane*.

I proceed now in the Fifth Place,

V. To add some *promiscuous Considerations* chiefly in Point of *History*, and Matter of *Fact*; which, tho' they do not so properly come under any of the foregoing Heads, yet greatly tend to strengthen and confirm them all.

Ye shall know them by their Fruits, (Matth. vii. 16.) says our blessed Saviour, speaking of false Prophets. These Fruits are either *Doctrines*, or *Practices*. Let us consider what a Harvest of *Both* has sprung from the Principles of our Adversaries. First, as to Doctrines (for one Doctrine may be the Fruit of another) the *Socinian* System of doctrinal Divinity, taken altogether, is
nothing

nothing but one continued Contradiction to the Christian Religion, from the Beginning to the End. Their asserting a *Plurality of Gods*, and undermining the *divine Authority* of the *Holy Scriptures*, are Points which I have already consider'd. Then they deny not only the *Imputation*, but the *Contagion*, and *Corruption*, of * *original Sin*; the † *Satisfaction of Christ*; and the ‡ *Eternity of future Punishments*; nay the *Certainty of any future Punishments at all*. They assert that || *God is not angry with Men, for their Wickedness*; and (a) *that Jesus Christ did not come into the World to redeem it*. They advance human (b) *Reason* above *divine Revelation*; and affirm that (c) *Nothing is to be admitted into Religion which exceeds the Reach of our Understanding*. It is true indeed, sometimes, and when it will serve their own Turn, they (d) *affirm the contrary to This last*: But That is only by virtue of a *Self-Contradiction*, to which they are upon all Occasions extremely addicted. But still *This they do affirm*, and that over and over; which is all that I asserted. Then for the

* See Dr. Edwards's *Preservative*, Part II. p. 38.

† P. 47. p. 123. & *passim*. ‡ Part IV. p. 40. Part I. p. 47, &c. || Part II. p. 75. (a) P. 74, 75. (b) Part IV. p. 69. & *passim*. (c) P. 22. (d) P. 63, 64, &c.

Nature, and Attributes of God; They teach us that He * is not infinite in his Essence, but confined to the Heavens: That he is † not omniscient, but limited in his Knowledge: Particularly that he is ignorant of future Events, or of Things not yet come to pass: So there is an End of all Prophecy, and consequently both of the Old and New Testament. They moreover teach us that ‡ God is mutable, or subject to change; That He has the || same Passions as we have; and lastly that he § is material, or made up of bodily Parts. Positions as absurd, as they are impious; and as contrary to Reason as they are to Religion. And These are the Positions maintained by the same Persons, who affirm Christ to be by Nature a mere Man, and the Holy Ghost to be a mere Quality. The Truth is, their Scheme of Theology is not so properly a Heresy in Christianity; as a New Religion apostatiz'd from it, and set up in Opposition to it. They retain the Name of Christ indeed, and call themselves Christians; and for That very Reason are the more dangerous Enemies to Christianity.

* Part I. p. 12.
† P. 26, 27.
‡ 65, &c.

† P. 16, 17, 18, &c.
|| P. 51. to 59. § P. 64.

Then

Then for the *Arians*; there never was any Thing more infamous, than their *Shuffling*; and *Prevarication*, their *Fraud* and *Deceit*. This was most notorious in the Founder of their Sect, *Arius* himself; and has been sufficiently imitated by his Followers. The Subterfuges, and Evasions of That Arch-Heretick, and his immediate Followers, have been hinted at before. And it is well known what an * Attempt has lately been made to *reconcile* the *Doctrine of our Church*, with its *direct Contrary*; and to distinguish away the Sense of the plainest Words, not only in the Scriptures, but in the Articles, Creeds, and Liturgy of our Church, which are explanatory of Those Scriptures. An Attempt it is indeed as extravagant, as it is fraudulent. If *any Thing is to be made out of any Thing* at This Rate, and a Doctrine to be *countenanced* by *Testimonies*, which are directly levelled *against* it; Farewel all human Reasoning: Either Contradictions may be true; or Words are of no Use to express our Meaning. But we have a more flagrant Example yet to come. I said before under my third general Head, that one of

* *Clarke's Scripture-Doctrine.*

their * modern Writers has presented us with a New Gospel ; the *Apostolical Constitutions* by Name. And it is such a New Gospel, as (if true) must effectually destroy the old one. For they are in many Instances utterly inconsistent with each other. As the New one moreover abounds with Falshoods, and Absurdities in Point of Reason. Not but that its Inconsistency with the New Testament commonly received is sufficient to prove it spurious ; since the Divine Authority of the last-mentioned is acknowledged on all Hands, even by our Adversaries themselves. But This by the Way. What I would now remark goes further ; and is at once such an Example of Confidence and Imposture, as was scarce ever heard of before. This new discover'd Gospel, false and spurious as it is, yet contains many Truths ; and many Things which This Writer would fain have otherwise. What then does He ? Why he corrects and alters purely by his own Authority ; and falsifys even a false Book : Particularly in many *Doxologies*, in which Glory is jointly ascribed to the Father, Son, and Holy Ghost, He alters the Form, and makes it run Thus,

* *Whiston.*

“ Glory be to the Father, *with* the Son, in
 “ [instead of *and*] the Holy Ghost.”

But These Practices are (as to the Main) true Copies from their heretical Predecessors. To recount the most ungodly, Antichristian Behaviour of whom, would be the Work of a large Volume. Such as their recurring to *Force* and *Power*, instead of Argument; their negotiating with Princes and Statesmen; and acting like *Heathen Politicians*, not like *sincere Christians*. It is shocking even to name the impious and abominable Practices of the *Arian* Bishops, when That Faction was countenanced by the secular Power: especially of Those Prodigys in Wickedness, *Eusebius of Nicomedia*, and *George of Alexandria*. How was That excellent Father, and Saint, the great *Athanasius* * calumniated, and persecuted by them! Banished, and hunted from Place to Place! Accused of the most horrid Crimes, Treason, Prophanation, Murder, Magick, and what not? All the Accusations being disproved by such clear, and uncontestable Evidence, that even Their Malice and Power only made his Innocence and Virtue shine the brighter; particularly as to

* See *Cave's* Life of Him.

the Charge of Murder, the Person, upon whom it was pretended to have been committed, being produced alive in open Court. It were endless to recite their Abominations at large: I shall therefore mention but one Instance more, which indeed virtually includes all the rest: And That is *Persecution*, most strictly, and properly so called; Persecution* of Thousands even unto Death: In Maintenance and Defence of their Heresy, Christian Blood was spilt like Water by *Arians*, *Heathens*, and *Jews*, acting in Conjunction: Nay great Numbers of all Ages, and both Sexes, were by them massacred and butcher'd, even in the Churches, in Divine Service, and before the Altars. When these Hereticks by the *Weakness*, or *Wickedness*, or *Both*, of some *Emperors*, and *Empresses*, had in Effect got the secular Power into their own Hands; the *Arian* Persecution against the *Orthodox*, was as bloody as the Heathen Persecutions had been against Christians. Here we may observe, by the Way, that the *truly Christian* Church has been persecuted on all Hands; by Heathens, *Arians*, Papists, Presbyterians, and Independents. But whom did she

* See *Cave's* Life of *Athanasius*.

ever persecute? And yet how often has she had it in her Power? Her Fault, whenever she is in Power, is Excess of Moderation. And yet how is she calumniated, as being of a persecuting Spirit! All the Persecution that she ever exercised was endeavouring to secure herself from being persecuted, and to preserve the Peace and Quiet of her Members. But to return.

The *Behaviour* of our Adversaries in the Management of This Controversy, is another Fact not unworthy of our Observation. As to the *Socinians*; a late most Reverend Prelate, who, I verily believe, did not deserve *all* the Censures which have been pass'd upon him, by some great, and good Men, seems however to have given too much Occasion for them, while he delivers his Judgment concerning those Men in the following Character of them.

“ * And yet (says he) to do Right to
 “ the Writers on that Side, I must own
 “ that generally they are a Pattern of the
 “ fair Way of disputing, and of debating
 “ Matters of Religion without Heat, and
 “ unseemly Reflections upon their Ad-
 “ versaries; in the Number of whom I
 “ did not expect that the Primitive Fa-

* Archbishop Tillotson's Works, Folio Edition, p. 521.

“ thiers of the Christian Church would
 “ have been reckon’d by them. They
 “ generally argue Matters with that Tem-
 “ per, and Gravity, and with that Free-
 “ dom from Passion, and Transport,
 “ which becomes a serious, and weighty
 “ Argument: And for the most Part they
 “ reason closely and clearly, with extra-
 “ ordinary Guard, and Caution, with
 “ great Dexterity, and Decency, and yet
 “ with Smartness, and Subtilty enough;
 “ with a very gentle Heat, and few hard
 “ Words: Virtues to be praised wherever
 “ they are to be found, yea even in an
 “ Enemy, and very worthy our Imitati-
 “ on. In a Word, they are the strongest
 “ Managers of a weak Cause, and which
 “ is ill founded at the Bottom, that per-
 “ haps ever yet meddled with Contro-
 “ versy: Infomuch that some of the *Pro-*
 “ *testants*, and the Generality of the *Po-*
 “ *pish* Writers, and even of the *Jesuits*
 “ themselves, who pretend to all the Rea-
 “ son, and Subtilty in the World, are in
 “ Comparifon of *them*, but mere *Scolds*,
 “ and *Bunglers*. Upon the whole Mat-
 “ ter, they have but this one great De-
 “ fect, that they want a good Cause, and
 “ Truth on their Side; which if they had,
 “ they have Reason, and Wit, and Tem-
 “ per enough to defend it.”

The Wit, Subtilty, and Learning of *some* of them (for it is not true of them *all*) I am very ready to acknowledge; and only wish they had made a better Use of their Talents. Yet at the same Time I must observe, that, notwithstanding those Talents, even the best of them (as I have shewn) reason not closely, and clearly, but most loosely, confusedly, irrationally, and absurdly; and abound with gross and palpable Contradictions. And whatever the *Persons* may be, the *Things* are most ridiculously contemptible, as well as abominably profane. But as to their *fair* Reasoning, their Civility, their Coolness, and Temper; This great Man's Judgment concerning them is, with humble Submission, an Instance of false Moderation; and has a Tendency to very mischievous Consequences. With regard to the *Fairness*, as well as *Clearness*, and *Strength* of their arguing, I have given many Instances; and do aver that the Jesuits themselves are not more abandon'd Sophisters, more foul Reasoners, or more perverse Wresters of Scripture, than the Adversaries of the Trinity, generally speaking, whether *Socinians*, or *Arians*. Then for their Civility, Coolness, Gravity, and Temper, let These few Specimens pass for a Sample, among very
many

many others. They say, that our believing and adhering to the Doctrines we defend, proceeds from * Ignorance, Stupidity, Infatuation, and a Kind of Witchcraft, in some; and from the Love of the World, temporal Interest, and the Fear of losing Preferments in others: Thus leaving us the Option between Fool, and Knave; or rather making us a Mixture compounded of Both. They tell us, † that the Notion of original Sin (upon which the whole Scheme of the Christian Religion is founded) is an old Wife's Tale; that ‡ the Account of our Saviour's eternal Generation is a mere Romance, the Contrivance of some idle trifling Persons, who had nothing else to do, but to invent such absurd incredible Notions: That the Words || Trinity, Incarnation, Sacrament, which are introduced into our Religion, are a barbarous and unknown Language, Metaphysical Gibberish; with several other vile and scurrilous Expressions, (a) too low and vulgar to be decently mention'd in This Place. That the (b) modern Christianity (so they are pleased to call our Religion, as we profess, and explain

* Dr. Edwards's *Preferv.* Part III. p. 13. to p. 27.

† P. 22. ‡ Part I. p. 63. || Part III. p. 12.

(a) See them *ubi supra*. (b) *Ibid*,

it) is no better than a Sort of Heathenism, or Paganism; nay that the Devil's Oracles are to be prefer'd before it. Lastly, (for I shall mention no more, and am indeed almost ashamed to have mention'd so much) the Blessed Trinity is by some of them stiled * *Triceps Cerberus*, and *Monstrum Triforme*, which I will not translate. You see the Civility, and Temper, the Coolness, and Gravity of these clear, and close Reasoners. Were our Doctrine of the Trinity really false; yet since it relates to a most sacred Subject, the Nature and Essence of the God who made us, certainly their making such a horrid Comparison as That I hinted at, is such an Instance not only of Rudeness towards Men, but of Profaneness towards God, as is enough to make the Ears of any Christian tingle, or rather to chill his Blood with Horror. But supposing That Doctrine to be true, as it most certainly is, and as I hope I have fully, tho' briefly, proved it to be; what Name is to be given to These Wretches, who dare utter such execrable Blasphemies? *Hear O Heavens, and give Ear O Earth! Be astonish'd at This, and be horribly afraid! And how justly may our excellent, and*

* Pref. to Part I. p. 6. and Part III. p. 21, 22.

(as we will, in great Contempt of their profane Scoffs, still continue to call her) our truly *Orthodox* Church, apply to Them what God by his Prophet apply'd to *Sennacherib* King of *Assyria*! *The Virgin, the Daughter of Zion* hath despised thee, and laugh'd thee to Scorn: *The Daughter of Jerusalem* hath shaken her Head at thee. *Whom* hast thou reproached, and **BLASPHEMED**; and against whom hast thou exalted thy Voice, and lifted up thine Eyes on high? Even against the **HOLY ONE OF ISRAEL**! *Isai.* xxxvii. 22, 23.

To enlarge farther upon the rude, insolent, and contemptuous Behaviour both of *Socinians* and *Arians* in This Controversy, would be a Task as superfluous, as it would be nauseous. Yet They, let them do, or say what they will, *must* be the moderate Men: And We, only for shewing a true Christian Zeal for the Honour of God, and our Redeemer, for necessarily exposing the Principles, Reasonings, and Practices of our Adversaries, and applying to them the Names which we prove they *deserve*, and which it is necessary to give them, in order to prevent the *Mischief* they intend, *must* be hot, and furious. And yet We are vastly the Majority; and Ours are the establish'd

Doctrines of the whole Christian World. For which Reason, even supposing us to be really in the Wrong, these Men, one would think, should in common Decency and Modesty, behave themselves towards Us, and our Doctrines, with some *Reserve*, not to say with some *Respect*. But it long has been, is, and it seems is still like to be, our Fate, to be *insulted* upon *all Accounts*, and by *all Persons* who *think fit to abuse* us; and at the same Time to be accused of *insulting others*; when in Truth we are but with *too much Moderation* defending ourselves.

Thus have I briefly represented the *Doctrines* of the *Socinians*, the *Practices* of the *Arians*, and the *Behaviour* of *Both*, in the *Management* of *this Controversy*. Which last indeed may be referred to their *Practices*: But I rather Use That Word in another Sense, as relating to *Facts* of a *different Nature*. Two Things more in Point of History remain to be considered, or rather mentioned.

The First I mean is the *Pedigree*, or *Lineage* of *both* these *Heresies*; which may easily be traced up to their Fountain-head: And let them Both enjoy the Honour of their true Original. The *Socinians* had theirs from *Photinus*, as he had it from *Paulus Samosatenus*. The Heresy
of

of *Arius* indeed is different in some Respects; but They agree in This, that they deny the Son, or the Second Person, to be the same one God with the Father. *Carpocrates*, *Ebion*, *Cerintus*, and many more, maintain'd this Herefy, before any of Those above-mentioned. And to what Sect did These belong? Why to the most wild, enthusiastical, filthy, leud, and in all Respects diabolical Sect of the *Gnosticks*; who were the Disciples of *Simon Magus*. Therefore to trace the Pedigree of these Heresies upwards to their Original; They pass through *Socinus*, *Photinus*, and *Arius*, to *Paulus Samosatenus*; from Him to *Ebion*, *Cerintus*, *Carpocrates*, &c. and so on to *Simon* the Sorcerer; That first Broacher, and renown'd Father of Herefy.

The next and last Fact upon which I would remark, (and it is indeed truly remarkable) is the *miserable Death* of *Arius*: Which was so very particular, and extraordinary, that we may without Breach of Charity affirm (nay we cannot without almost renouncing our Reason think otherwise) that the immediate Hand, and just Judgment of God were visible in it; and that the God to whom Vengeance, and the Vindication of true Religion belong, did by the Death of the Heretick declare his

his Abhorrence of the Heresy. It was in the Height of his Prosperity and Greatness; He was by the Emperor's Command to be restored to Communion the very next Day: When the good old venerable Prelate *Alexander* Bishop of *Constantinople*, having absolutely refused to obey That Command, shut himself into the Church the Night before, and prostrate at the Altar implored Almighty God to interpose, and take the Matter into his own Hand. The next Morning the Arch-Heretick going to the Church, attended by his Followers in great Pomp and Triumph, was, upon a Necessity of Nature, forced to turn aside out of the Way; when He met with the Fate of the Traitor *Judas*: For he burst asunder, and all his Bowels gushed out. Nor is it to be wonder'd, that He who deny'd our Saviour as to his *Divine* Nature, should not feel a less heavy Punishment, than He who betray'd Him in his *Human*.

VI. I proceed now, in the sixth, and last Place, to make a few short Observations, or Reflections upon the Whole, with regard both to our *Faith* and *Practice*.

I. First then it follows from what has been discoursed, that we ought to be zealous and resolute in contending for this
Faith

Faith once delivered to the Saints; and constantly to maintain and defend it against all Opposers, be they never so numerous, great, and powerful. I have shewn that it is not an indifferent Matter, but of the utmost Moment and Importance; That it is not purely speculative, but in a very great Measure practical. And I now add, that without This *Faith* there can be no true Christian Practice. Our Adversaries are always valuing themselves upon their high Encomiums of *Morality*, or a good Life; as if no Body had any Regard to it, but *They*. Among their many and gross Fallacies, This is none of the least considerable. They inculcate *Christian Practice*, while they deny the *Christian Faith*: i. e. they would secure the Superstructure, by undermining, or digging up, the Foundation. It appears from the whole Tenor of the New Testament, that a right Faith is as necessary to Salvation as a right Practice; nay that without the former there cannot be the latter: Or (if you will take it otherwise) in a wide Sense, Practice includes Faith. It further appears from the same Scriptures, that the best of our *Morality* is unavailable without the *Merits of Christ*: That Those Merits cannot of Right be apply'd to us, unless we have true *Faith* in him; and That we cannot

cannot have true Faith in him, unless we *believe him to be God.*

2. As upon the Propagation of These, and such like Corruptions, we ought to be *rationally, and religiously concerned* on the one Hand; so we ought not to be *over anxious, and solicitous*, much less *dejected*, on the other. What Right have We to be exempted from the Troubles and Confusions caused by Heresies, any more than the earlier, and better Ages of Christianity? They are indeed *very troublesome, and grievous* to all *good Christians*: But as they are *not of God*, but set up in Opposition to his revealed Word; they will certainly *come to nought*. And after all, the Persons who *revive, and assert* them, would not make half the *Figure* they do, (tho' even That, I think, is not very great) were it not for their *Confidence, and Clamour*, and *opposing* what is *established*: Which to *undiscerning Eyes and Ears* always makes any *Seet, or Faction* of Men seem much *more numerous and considerable*, than it *really is*. The Doctrine of the Trinity has been more or less opposed almost ever since the Gospel was published: Notwithstanding which, it has still stood its Ground; been generally received by the whole Christian World in a Manner; and will undoubtedly be so to the World's End. We

We of These Times indeed have our Patience exercised, not only with *Heresy*, but with downright *Infidelity*, and a *Denial* of all *revealed Religion*: Which shews the Truth of what I hinted at in another Part of This Discourse, concerning the close Connection between the Doctrine of the *Trinity*, and *Christianity* itself. Between Forty and Fifty Years since, *Socinianism* was the fashionable Heterodoxy: For about these last Twenty Years, it has been *Arianism*; accompany'd, and not a little countenanced, by what they call *Free-thinking*; and by *Eraastianism*, or a Principle destructive of all *Sacred Orders*, and *Church Government*. Of late, an Attempt has been made to destroy the Credit of the Gospel, from a pretended *false Application* of the *Old Testament Prophecies* by *Christ*, and his *Apostles*, in the *New*. The next Step has been to deny the *Truth* and *Reality* of our Saviour's *Miracles*; and his very *Person* has, upon That Occasion, been plentifully *ridiculed*, and *blasphemed*. Within These few Weeks we have been presented with a *long, pompous, elaborate System* of *Infidelity*; and in a little Time, with the Addition of another Volume, it is to be complete in all its Parts. God, we are told, can *add nothing* to the *Law*
of

of Nature; all the *positive Institutions* of our Religion, as *Priesthood*, the *Sacraments*, and such like, are *mere Nullities*: So *Christianity*, as contained in the Writings of the Evangelists, and Apostles, is to be abolished as a *groundless Superstition*. Upon This Occasion the *Scriptures* both of the *Old* and *New Testament* have been *arraign'd* and *condemn'd*; many *particular Texts* singled out to be *calumniated*, and *burlesqued*; and the Whole, with the utmost Malice, represented to the People, as the Object of their *Hatred* and *Contempt*. These Men do not (like Those mention'd under the foregoing Particular) recommend so much as *Morality* with *Christian* added to it. 'Tis *Pagan Morality*, if any, which they would be thought to plead for: And it would be better if they lived even according to That, and were not as *profligate* in *Practice*, as they are in *Principles*. I cannot see what we are to expect from them after This, but *downright Atheism*; and that by the Gradation aforesaid, from a Denial of the *three Persons*, they at last advance to a Denial of the *one God*. The Lord of his infinite Mercy put a Stop to These *Overflowings of Ungodliness*; and let Those who will read These *wretched Writings*, be *just* to our Religion and Themselves, and
read

read the *Answers* to them likewise. However, let us not be anxious over-much, even upon *This* melancholy Prospect; but *do our Duty*, and be of *good Courage*; knowing that we have *Reason*, and *Scripture*, and *Truth*, and *God* on our Side; and trusting the *Events* of Things to *Him* who alone has the *Disposal* of them.

3. My next Observation is nearly related to the foregoing, and it is *This*: That we should be infinitely careful that from *These Heresies*, and *Controversies* in our Religion, we draw not wrong Consequences to the Prejudice of it. This is of so *vast Importance*; that it can scarce be *too often* inculcated. How comes it (may any one say) that at this *Time* of Day there are such *Disputes* in *Christianity*, about the prime Article of Religion in general, the *God* we are to *worship*? So there are *Disputes* whether there be *any Christianity* at all; nay whether there be *any God*: But I hope *This alone*, if there be *no other Reason*, will not be allowed to be an *Argument* against either. Then it is a great Instance of God's Wisdom and Providence, that he often *draws Good out of Evil*; and turns even the *Sins* of Men, which they *voluntarily commit*, to the *Praise* and *Glory* of Himself *against whom* they are committed. *These Heresies*,

fies, as I above noted, took their Rise almost with Christianity itself, and the *Wheat and the Tares sprang up together*. No *Temptation* therefore *has happen'd* to us in This Respect, *but what is*, and has been, *common to Men*, to *Christian Men* in all Ages. Nay These Corruptions are so far from being Arguments *against* our Religion; that they are a Confirmation of it; since our Saviour and his Apostles *prophefy'd* that *Thus* it would be: So that if there were not *some false* Doctrines among Christians, Christianity itself would not be true. And the same, in This Respect, may be said of *Infidels*, as of *Hereticks*. Now the Spirit speaketh expressly, (says St. Paul, 1 Tim. iv. i.) *that in the latter Times some shall depart from the Faith; giving Heed to seducing Spirits, and Doctrines of Devils*: To omit many other Places of Scripture, which speak to the same Purpose. There is another excellent Use made of them by the Providence of God; as the same Apostle assures us, 1 Cor. ii. 19. *For there must be also Heresies among you; that they which are approved may be made manifest among you*. Besides, were These Corruptions more numerous than they are, it is both *endless* and *absurd* to argue from *Fact* to *Reason*; from the various

Species

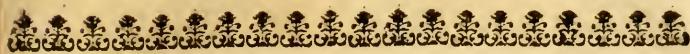
Species of Falsehood against the Being of Truth.

4. *Lastly*, When it was said above, that a *right Faith* is as necessary to Salvation as *moral Virtue*; it was supposed that the latter is necessary : And therefore we must beware of imagining, that our *Orthodoxy* in the one will excuse us from *practising* the other. It has been said by a great Man * that *the greatest Heresy in the World is a wicked Life*: And tho' perhaps He did not consider that, *strictly speaking*, and as the Words are *commonly used*, a *wicked Life* is *no Heresy* at all; and if they are taken in a *looser*, and *less proper* Signification, *Heresy itself* is one *Part* of a *wicked Life*, and that one of the *worst* too; this however is most certain, that a *right Belief*, and a *right Practice* must go in *Conjunction*, and *neither* of the two will supersede our *Obligation* to the *other*. As therefore we are found in our holy Faith; let us bring forth the genuine Fruits of it *in all holy Conversation and Godliness*; and *adorn* That *Doctrine* by our *Lives*, which we so fully *vindicate* by our *Arguments*.

* Tillotson's *Serm.* p. 402.

To the most Holy, and undivided Trinity, Father, Son, and Holy Ghost, Three Persons, and One God, be ascribed (as is most due) by Men, and Angels, all Honour, and Glory, Adoration, and Praise, Might, Majesty, and Dominion, henceforth, and for evermore. Amen.





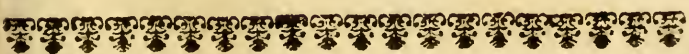
DISCOURSES

UPON THE

PARABLE

O F

Dives and Lazarus.



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LUKE xvi. 19, 20, 21, 22, 23.

*There was a certain rich man, which was
cloathed in purple, and fine linen, and
fared sumptuously every day.
And there was a certain begger named La-
zarus, which was laid at his gate full of
sores ;
And desiring to be fed with the crumbs
which fell from the rich man's table :
moreover the dogs came and licked his
sores.
And it came to pass that the begger died,
and was carried by the angels into Abra-
ham's bosom : the rich man also died
and was buried ;
And in hell he lift up his eyes, being in tor-
ments —*



HIS Parable of the Rich
Man and *Lazarus* being a
very remarkable, important,
and upon all accounts, most
excellent Portion of holy
Scripture ; I shall, by the Blessing of God,
go through with it, in several Discourses.
I say a Parable ; for such it plainly is,

not a Narrative of a real Fact, as Some imagine : It is evidently a Figurative, or Allegorical Scheme ; as will appear, when we come, in the Sequel, to explain such Clauses and Expressions, as need Explanation. But tho' it be a Fiction, as to Fact, and the particular Circumstances ; yet it is a great Truth as to Doctrine, and the main Substance : A Fable indeed, but grounded upon a most true Proposition, *viz.* That there is a State of Happiness and Misery after Death. This Parable must needs be of the utmost Moment ; because it seems to set Heaven and Hell before our Eyes, making them, as it were, visible and present to us. All Vice and Wickedness being founded upon a false Judgment concerning Present and Future as compar'd with each other ; there would be scarce any such thing as Vice and Wickedness, did we look upon what is future, as if it were present : which we may do, if we please ; or else the Faculty of Thinking was given us to little Purpose : And not only our Reason, but Experience assures us that we may. Were the Blessedness of Saints and Angels actually in our Sight ; and the unquenchable Fire burning before us ; He would be more than a Madman, who should commit Sin ; and very few such Instances

Instances would be found in the World. Now what comes nearest to their being actually present, is having them represented to our Thoughts, as if they were. And sure there never was more Necessity of it, than Now, when there are so many *Dives's*, and so few *Lazarus's*; so few of the Latter, I mean, in *Piety*, tho' more than enough in *Poverty*: When all manner of Corruption, and Vice, Immorality, and Profaneness, Lewdness, and Debauchery, Fraud, and Injustice, Perfidy, and Falshood, reign openly, and publickly, to such a prodigious Degree, and are arrived at such a Pitch of bare-faced IMPUDENCE, among Persons of all Fortunes and Conditions, rich, poor, and middle; threatening the utter Extirpation not only of Christian Piety, but even of Heathen Vertue, and Natural Modesty; Men declaring their Sins as Sodom, glorying in their Shame, and being not only *Workers*, but Professors of *Iniquity*. It is therefore Now, if Ever, necessary to revive the Ideas of Heaven and Hell; lest they should be quite lost, and extinguish'd among us. But many of Those I just now hinted at, have, I know, a very short Answer to all This: They deny that there is any Heaven, or Hell; or any Truth in the Christian Religion. They

Isa. iij. 9.

do indeed ; and I am very sensible of it : Nor is it at all strange that such Abominations in Practice and Behaviour should produce such monstrous Opinions in Reasoning and Speculation. But why do I call them *Opinions* ? They are rather Declarations than Opinions : For These Men, while they explode our Religion, do not believe what They themselves affirm : Nor is it possible that any thinking Man should, as I will shew hereafter. However, as Those Persons are in Scripture, and the Writings of Divines, and in Common Discourse, stiled *Unbelievers*, who speak and act *as if* they were so, whether they *really* are, or not ; I am very sensible, I say, that These miserable Men to Immorality add Infidelity, and to Infidelity Blasphemy : The most impious Principles are daily propagated ; our *Saviour's Authority* is set at nought ; his *Miracles* turn'd into ridicule ; and even his *Person* treated with Scorn, and Contempt. *How long* This will hold ; how long God will forbear to *visit for these things* even in This World, He only knows : In all probability it will not be very long ; unless an extraordinary Reformation interpose, of which there is but little Appearance, at present. Be That as it will ; I am not bound to
 prove

prove from This Portion of Scripture, and at this time of day, that there is a *Future State*, and that *Christianity* is true; but may fairly take all That for granted: it having been already demonstrated a thousand times over. However, and tho' it is more than I am oblig'd to; Enough will be said in some of These Discourses, to prove even *That*. Not that I expect to *convince* Those who are resolv'd *not* to be convinced: But the Wavering may be settled, and the Well-disposed may be confirm'd. As for Those Others; whatever we say, or do, they will, I doubt not, continue to *contradict* and *blaspheme*; and sturdily insist upon their Infidelity. They will; and who can help it? May God give them Grace to *repent*; if they have not sin'd themselves beyond the *possibility* of it, as it is greatly to be feared they have. One thing I admire they do not consider; because it is so *obvious* in *itself*, of such *vast Importance* to them, and has been so *often press'd upon* them. They *say* that there is no Future Punishment; and some of them, perhaps, that there is no God. But do they *prove* it? No; They do not so much as pretend to That: All they aim at is to raise some wrangling Objections against Christianity, to make Jest
instead

instead of Arguments ; to laugh, cavil, and blaspheme. They do not so much as pretend therefore to prove their Negative ; We, on the contrary, pretend at least to prove our Affirmative. Nay, we say, we have over and over actually proved it to a Demonstration ; referring to the Books, in which it is done ; which are publick, and common, and are, or may be, in every body's hands. If These People will not *read* Them, nor *hear* Us ; whose Fault is That ? At least, and to put it at the very lowest, for any thing we know, there *may* be a Hell. If in Fact there be not ; we who believe there is, are never the worse for That Belief : If the Contrary should happen to be the Case ; They who deny it, are undone for ever. But what if These things are not only *possible*, but *probable*, not only *probable*, but absolutely *certain* ; As we have *prov'd* and *demonstrated* they *are* ? Why then These *Wits*, These *Free-Thinkers*, These renown'd *Strong Reasoners*, and *Philosophers*, are no better nor worse than *stark mad* : Indeed they are so, even upon the other Suppositions, that a future Punishment is no more than *probable*, nay barely *possible*.

But

But to come more directly to the Subject before us. It may be said that the *Connexion* of this Parable with our Saviour's foregoing Discourse, is very obscure; or rather that here is no Connection at all. *The Law, and the Prophets were until John; since that time the Kingdom of God is preach'd — And it is easier for heaven, and earth to pass, than for one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery — There was a certain rich man, which was clothed in purple, &c.* But besides that in some Manuscripts of good Authority, are these Words; HE ALSO SPAKE THIS PARABLE: *There was a certain rich man, &c.* which salve the Abruptness of the Transition; We must pay very little Deference to Divine Writings, as such, if we require the same Exactness of Stile, Form, and Method in Them, as in human ones. 'Tis certain, that in many Places the inspired Penmen relate our Saviour's Actions, and Speeches, in an unconnected manner, without observing the Order of Time, and other such like Circumstances: The Holy Ghost is not, and ought not to be, ty'd up to such Niceties. Not but that after all, the Coherence of the Discourse in This place is,

is, if we duly attend to it, very discernible. The Parable of the *unjust Steward*, with the Application of it, from the Beginning of the Chapter to the 14th Verse, is design'd to warn against Covetousness; and recommend Charity to the Poor. Then after Those Words, *Ye cannot serve God and Mammon*; it follows. *And the Pharisees also who were [rich, for so they were, and] covetous heard all these things; and they derided him. And he said unto them, ye are they which justify your selves before men; but God knoweth your hearts; for that which is highly esteem'd among men is abomination in the sight of God.* As if he should have said; "You value your selves extremely upon
 " your outward legal Ceremonies, and
 " Observances, without true Piety, nay
 " join'd with Covetousness, Extortion and
 " Pride; and upon your Traditions, which
 " are contrary to Scripture. But tho' all
 " These make a great Shew before Men;
 " yet God regards them with a quite
 " different Eye. Your Traditions are de-
 " testable; and even your *Mosaic Rites*
 " are just now going to be abolish'd.
 " And the Religion which I introduce,
 " requires a far greater Degree of inward
 " Piety, Holiness, and Charity, than you
 " are willing to admit." Then Verse 16,

The

The Law, and the Prophets were until John; since that time the kingdom of God is preached, and every man presseth into it: i. e. This New Dispensation, meaning the Gospel, just before hinted at, which requires greater Perfection, not only than the Pharisees admitted, but even than the Law required, began, or commenced, with the Preaching of John the Baptist. Agreeably to Mark i. 1, 2, 3, &c. The Beginning of the Gospel of Jesus Christ — As it is written — Behold I send my Messenger, &c. John did baptize in the Wilderness, and preach, &c. Our Lord proceeds Verse 17. And it is easier for Heaven and Earth to pass, than for one Tittle of the Law to fail: i. e. He by his Gospel, of which he is speaking, did not destroy the Law, but fulfil and perfect it, as He shews at large, Matth. v. And in the next Words, Verse 18, Whosoever putteth away his Wife, &c. He gives one Instance in particular of what he had before affirm'd in general; namely, That the Gospel requires greater Perfection than the Law. Then still pursuing his main Argument, The Guilt and Punishment of Those who make an ill Use of Riches, and are uncharitable to the Poor; (Those other Clauses being incidental, and coming in only by the Bye) He adds,
There

The Parable of

There was a certain rich man; &c. and so on with This Parable to the End of the Chapter. Considering that our Saviour had taken notice of the greater Obligations laid upon Men under the Gospel, than under the Law ; it is to be observ'd that He here argues *à fortiori*, as we speak: The *Rich man* in This Parable, who is supposed to have been a *Jew*, violated only the Law of *Moses* ; for even That commands its Professors to relieve the Poor. (*Deut. xv. 7.*) What then must become of such Rich men among Christians? From hence too we may observe, that the Immortality of the Soul, and a State of Happiness and Misery after Death, were Points not unknown among the *Jews*; As Some have erroneously thought they were. If they had been; This fictitious Narrative of our Saviour's would have been incongruous, and improper. And it were easy to prove This by other Arguments: But I wave it at present; and only observe, that from so much of the Parable as I have now read, we naturally consider

I. The *different Characters* of the Persons here mentioned ; the one *Rich*, and *Wicked*; the other *Poor*, and *Vertuous*.

II. The

II. The *common Fate*, which They underwent in *This World*: They *Both died*.

III. The direct *contrary Fates* of them in the *next World*: The One went to *Abraham's Bosom*; the Other to *Hell*.

Under Each of These Heads, I shall *explain* such *Difficulties*; *raise* such *Doctrines*; *make* such *Reflections*; and *prove* such *Points*; as shall *naturally* occur: and our *Meditations* upon which may be of *Use* to us, as to *Faith*, or *Practice*, or *Both*.

I. First then we consider the *different Characters* of the Persons here mentioned; the one *Rich* and *Wicked*, the other *Poor* and *Vertuous*. That the Former was a bad, and the Latter a good Man, appears from their different *Portions* in the *other World*; not from their different *Fortunes* in *This*. For it is no *Crime* to be *rich*, nor *Vertue* to be *poor*. Many indeed there have been, who have owed all their *Wealth* to their *Wickedness*; who being totally *Worthless*, in all respects but That of *Money*, have rais'd themselves

selves from Nothing to immense Fortunes, by Fraud, and Robbery, either Publick, or Private, or Both. On the other Hand, the *Poverty* of very great Numbers is owing to their *Vices*; to their Idleness, Pride, Extravagance, and Debauchery. But I say, it is in *itself* no Crime to be Rich, nor Vertue to be Poor; as *Some*, who are *not Rich*, seem to *imagine*.

Neither is it a Crime, in the next Place, for a Person of *Fortune* and *Quality*, to *eat, drink, and dress*, with somewhat of *Splendor* and *Expence*. And therefore from This Part of *Dives's* Character, that he *was clothed in purple and fine linen, and fared sumptuously every day*, from This Part of his Character separately consider'd, it cannot be inferred that he was a wicked Man. But taking This in Conjunction with the Rest of the Narration, we may reasonably suppose that he was *proud, luxurious, and intemperate* both in eating and drinking. It is true, many rich Men go to Hell not for wearing too *fine Linen*, and *Purple*, and *faring too sumptuously*, but for the *contrary* Extreme; not for *Luxury*, but *Covetousness*: And These Last-mentioned are as unlikely to relieve a *Lazarus*, as the Former; nay more. But however,

Pride,

Pride, and Voluptuousness seem to have been the Vices of the Person described in my Text. And no Age had ever more Reason to reflect upon them, than the present, which is so extremely guilty of them : Extravagance and Prodigality in Meat, Drink, Diversions, Cloaths, and all manner of outward Show, reigning to a prodigious Degree; not only among the Rich commonly so called, but among all Degrees of Persons who are capable of being extravagant. How few are there who have Wisdom, and Vertue enough not to *live above themselves*, and be at more Expence than they are able to bear ! Does not our *Pride* increase in Proportion to our *Poverty* ? And the Generality grow *prouder and prouder*, as they grow *poorer and poorer* ? An Evil This which has a very ominous Aspect upon the Nation, however little it is regarded ; and that not only with respect to private Persons, but to the Publick. *Luxury* in a Kingdom, or State, was never, by Wise Men, look'd upon as a good Symptom ; even tho' That Kingdom, or State, abounded in Wealth and Power. How much less, when the Case (as Here) happens to be quite otherwise ! *Hic vivimus ambitiosa paupertate omnes* — Within our own Memory, the Memory of Persons not

Q

very

very old, the *Genius* of the *English* Nation seems to be *quite chang'd*; and not at all for the better. We seem to have lost (if I may so speak) the *Vertue* even of our *Vices*: There was formerly something *manly, brave, and noble* in them: But now by the *Importation of exotick Follies, Fopperies, and Debaucheries*, without discarding any of our own *native Growth*, (which God knows are sufficiently numerous) and, by a ridiculous Mixture, blending and jumbling Those Others with them, we are become not only *more wicked* than we were; but *despis'd*, which Before we were not. May God give us Grace seriously to consider These Things e'er it be too late; that we may *recover* our *ancient Vertue*, and *discard* both our *ancient, and modern Vices*. But to return.

Whether the *Rich Man* in This Parable were *luxurious, and intemperate*, or not; it is plain he was *uncharitable*. The Beggar lay at his gate, *desiring to be fed with the crumbs which fell from his table*; that is, *only desiring* it, but *not obtaining* it. He was in such a Condition, that *the dogs licked his sores*: And the cruel *Dives* suffer'd him to perish; without bestowing upon him Those superfluous broken Morfels, which his Servants, and perhaps his Dogs, could not, or would
not,

not, eat. For that he gave him nothing, is plainly imply'd, tho' not expressed. Are there no such Rich Men in These Days? None, who regard the Poor as if they were not of the same Species with Themselves? Despising them, as the vilest of Creatures; and suffering them to *perish*, out of mere *Contempt*, and because they do not think them worth their notice? For This their *Cruelty* proceeds from their *Pride*: They spurn at, and tread upon, a Wretch so much beneath them, as they would upon a Worm, or any other Reptile. *There let him lie, and rot*, has been often the horrid Language of such a one, being told of some miserable *Pauper* starving in a Gaol; into which too perhaps He himself had thrown him. How will the Remembrance of a Cruelty like This embitter the Misery of such a *Dives*; when he finds *Himself* cast into the *Prison of Hell*, where he will *lie* to Eternity, *without rotting*, or consuming!

But here we must further observe, that *all* the *Wicked* are not among the *Rich*; The *Poor* perhaps are as Wicked as *They*: More so, for any thing we know; tho' These Latter are apt to be very censorious upon their Betters, and partial in favour of Themselves. When

The Parable of

our Blessed Saviour says, *it is easier for a Camel to go through the Eye of a Needle, than for a rich man to enter into the Kingdom of God*; besides that the Expression, as every body knows, is proverbial, and highly hyperbolical, importing only a great Difficulty not an absolute Impossibility; his Meaning is not that it is comparatively so very much harder for a rich man to be *saved*, or to go to *heaven*, than for a poor man, in the ordinary State of the Church; Both of them being supposed to have been born Members of it, and bred Christians. But by the *Kingdom of God, or of Heaven*, in That place, as well as in many others, is to be understood, the *Christian Church*; and by entering into it, being converted to Christianity. Now at the Time when Those Words were spoken, it was certainly more difficult for a *rich man* to *forsake all, and follow* our Saviour, than for a *poor man* to follow him who had *nothing to forsake*. But I say, in the ordinary Course of Things it may well admit of a Doubt, whether Wealth, or Poverty, has the greatest Temptations: And for my Part, I am apt to believe that, in Proportion to their Numbers respectively, there are in fact as few good Chri-

Christians among the Poor, as among the Rich ; perhaps fewer.

There are however Temptations adapted to all Fortunes, States, and Conditions of Life. And as it is difficult, if not impossible, so it is not material, to know which of the Extremes has the most. The Middle has certainly the fewest; tho' all (God knows) more than enough. Wise therefore was That Prayer of *Agur Prov. xxx. 8, 9. Give me neither Poverty, nor Riches ; feed me with Food convenient for me. Lest I be full, and deny thee, and say who is the Lord ? Or lest I be poor, and steal, and take thy name in vain.*

But before we go any further, it will be proper to state what we mean by a *rich man*. By such a one I do not understand (as the World now-a-days generally does) only a Person of *vast Substance* ; but one who lives *well*, and *comfortably*, according to his *Birth* and *Station*, and has a *great deal to spare*. On the contrary, Nobody ought to be deem'd *Poor*, who has the *Necessaries* and *Conveniencies* of Life. Such a one is in the *Middle Condition*, not in *Poverty*. I know it will be asked, What are the *Conveniencies* of Life ? Since *One* may think so much convenient, *Another* so much ; and Who shall be Judge ? And

what Right has One man to judge for Another? I answer; If it be not easy to determine exactly how much is *enough* to denominate a Man rich, or in the Middle Condition; yet any body may see that This or That Man has a great deal *too much*, or at least *superfluous*; a great deal which contributes not to his Happiness, but rather to his Misery. Whoever has enough to live very easily, and *handsomely*, as the Men of the World themselves speak, and in the usual Sense of That Word, according to his *Quality*, *Education*, and *Rank* in Life, and is enabled to make the *like* Provision for his *Family*, is as *rich* as He *need* be: All *beyond* This, so far as it is suppos'd to be an *Advantage*, or a *Blessing*, is a mere *Chimera*, or groundless Notion, existing no where, but in the *Fancies*, and *Imaginations* of Men; unless the Person possess'd of it has the Heart, and the Grace (as *Few* have) to *give* it to his *Friends*, the *Poor*, or the *Publick*: Then indeed it is a *Blessing*, and a very great one; The Man is rich in the best Sense, *rich towards God*, as our Blessed Saviour speaks; and it is a *Heaven upon Earth* to be so. But alas! how *Few* have any Experience, or Relish of That divine Pleasure, the Pleasure of doing Good, and making
 others

others happy! How many are there on the other side who have the narrowest Spirits in the most ample Fortunes! All their Cares, Designs, and Thoughts center in *Themselves*. They make no use of their Wealth, unless it be to roll in it, and add to it. They are *enormously rich* already; are resolved to be every day *richer, and richer*; and have not the *least Concern* for any *body*, or any *thing* else. And this brings me to be more particular upon the melancholy Subject before hinted at, the many and grievous Sins, of which Those to whom God has given the Things of This World in great Abundance are too commonly, and sadly guilty.

Upon These Occasions God forbid we should aggravate Matters, or represent them worse than they really are; much more that we should use any Acrimony of Expression. My Observations shall be general; and I leave every one concerned to apply them to Himself. I envy not the Rich: Were I of That Temper, as I hope I am Not; God knows, I think they are rather to be pity'd, than envy'd. I think nevertheless that they are to be *honour'd* by us even upon the account of their being *rich* men, or *as such*; and should be treated by us with respect, even

while we are *crying aloud* to put them in mind of their Sins, and warn them of their Danger ; which our indispensable Duty obliges us to do. I have all imaginable good Will to them, and am aiming at Nothing but the Salvation of their Souls. I am likewise far from reflecting upon *all* the great and wealthy ; being very sensible that there are among the Nobility and Gentry, and Others of large Fortunes, Persons eminent for Piety and Vertue : May God of his Mercy increase their Number. But then it is as certain that, upon the Whole, Vice reigns to a mighty degree among the Wealthy and Powerful : Too many of them acting as if they thought their being Wealthy and Powerful gave them a Dispensation to be Wicked. One would think they imagine that they are too *rich* and *great* to go to Hell ; and that their Rank and Quality will be respectfully regarded even by the tremendous Judge of Heaven and Earth.

For do not too many of These great Ones live, as if they thought themselves sent into the World, like the *huge Leviathan* into the Ocean, only to *play*, or *take their pastime therein* ? As if their Riches, and Honour, and Power, were not Talents committed to them by God,
of

of which they are no more than Stewards, and concerning their Management of which a strict Account will be demanded of them? By minding nothing, but either *wearing purple, and fine linen, and faring sumptuously every day*, that is by Luxury, Voluptuousness, and Pride; or by saving, hoarding, and amassing Wealth, that is by Covetousness, and dishonest Parsimony; in Both Instances by doing Good to None, but much Injury to Many, that is by Uncharitableness, Injustice, Extortion, Tyranny, and Oppression; They *live* as if the World were made for None but *Themselves*, and They were to live in it *for ever*; as if they had *no Account to give of their Stewardship, when they shall be no longer Stewards*. Do These to whom God has been so exceedingly bountiful, make him any suitable Returns by praising, and adoring him, in private, in their Families, and in the great Congregation? Or do they not on the contrary shew an absolute Neglect, or rather Contempt of all Religion? Do they not totally disregard his Worship, and his Altar; and treat his Ministers with Contumely and Scorn? Even among Those who do in some Sort attend his Service; how few attend it as they should do? If they are at Church once a Week,
I mean.

I mean on *Sunday Mornings*; they seem to think they have done some great thing; but the Afternoon-Service they wholly neglect.

Now I am upon This, I cannot forbear mentioning another shameful Corruption, of which the Wealthy and Great especially (tho' not They only) are extremely guilty; I mean *Travelling on Sundays*. Sunday is with Them the chief Travelling-Day of all the Week. Instead of preparing themselves to go to Church, they are preparing their Chariots to go a Journey; Because upon That Day belike they are most at leisure, and have nothing else to do. If they will go on This Practice, they must, and we cannot help it; tho' (if I mistake not) it is contrary to the Law of the Land, as well as to the Law of God: *But know They, that how high soever they may carry it in This World, for all these, and such like things, God will bring them into Judgment.*

Since I have mention'd the Law of the Land; a natural Question occurs. Is the Duty of *Magistrates*, and Persons in *Authority*, strictly perform'd by *all* of them? Is it duly consider'd that the *best Laws* in the World signify nothing, if they are not *executed*? Are not some of
 them

them notoriously *broken* by Those very Persons *Themselves* who *should*, but *do not*, put them in *execution* upon Others? I mean Those Laws particularly, which relate to Morality and Religion. Can it be said that the Love of our Country, or what goes by the Name of a *publick Spirit*, prevails as it ought to do; unless a *publick Spirit* can be proved and manifested by *publick Corruption*? And has not This *Last-mentioned* a most malignant Influence upon the *Morals* of the whole Nation?

Then again what shall we say to the Swearing, Cursing, excessive Drinking, excessive Gaming (even upon *Sundays*) open avowed Fornication, and Adultery, of Some; or to the Infidelity, Atheism, and Blasphemy, of Others? Even *publick Diversions* are become *Nuisances* and *Grievances*, to All who have any Sense of Vertue and Goodness. Besides That detestable Practice of *Masquerading*, which indeed is the most detestable of all; we have for some Years last past, had such *profane*, and *immoral*, as well as *senseless Trash*, for *publick Entertainment*, as was surely never heard of in any Age, or Country before. And with what *Greediness* it has been *swallowed*, Every body knows. It has been said, and I believe
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very truly, that the *Genius of a Nation* appears in nothing more, than in its *Diversions*. If so; how is Ours degenerated in its *Taste*, and *Judgment*, as well as in its *Morals*!

Before we dismiss This melancholy, and to Me, I am sure, very disagreeable Subject; I cannot but remark upon one very ill Custom more; It is the plain Case of *not paying one's Debts*. For *inferior* Persons not to do This, is *scandalous*, and ruins their Reputation. But as for the *Great* and the *Mighty*; Some of *Them* are *above* it. And the more *able* They are to pay, the less *disgraceful* it is *not* to pay. Some Debts indeed they will discharge; Those which are contracted by their *Gaming*, or other Vices: These are *Debts of Honour*: But such as are due to honest industrious Tradesmen, and Artificers (without whose Assistance, for all their Greatness, these Great Ones could not live) they either discharge not at all, or not 'till they are forced by Law: That is to say, They *pay not* their Creditors, till they have first *ruin'd* them. To what a Pitch of Wickedness is the World advanced; when Greatness, which was ever reckon'd to be an Aggravation of Vice, and to render it more conspicuous, is now conceived to shadow, and conceal it, if
not

not to cancel, and abolish it! The Truth is, and it must be confess'd, there are *great Men* that *do* a thousand *little things*, which a *little Man* would *scorn*: Such is the ungenerous, illiberal, mean, and base Behaviour of Some of the *Rich*; that did we not *see* it, we could not believe it *possible*.

In short, considering the Luxury of Some, the Covetousness of Others; the Vices of Irreligion, Profaneness, Debauchery, Uncharitableness, Injustice, Cruelty, and Oppression, common to Both; we have, upon the Whole, but an uncomfortable Prospect before us.

Thus then there are many *Rich*, who are wicked like *Dives*; but are there many *Poor* who are *good* like *Lazarus*? I fear, Not: The higher Sort are bad, and perhaps the Inferior are worse. These Last-mention'd, having receiv'd little, are apt to think they are accountable for nothing. The Falsehood and dangerous Consequence of which Notion I have shewn in another Discourse; and shall therefore say no more of it in This. They are likewise prone to imagine that because they are Poor, at least in low Circumstances, they are therefore virtuous; that because they are Sufferers in a narrow Fortune, they are therefore God's best

best Children, and most faithful Servants: Not considering that the greatest Part of their Sufferings is owing to Themselves, to their Follies, and Vices, to their Impatience, Discontent, Envy, and the like. It is no less notorious that Drunkenness, Lewdness of all Kinds, Swearing, Cursing, Profaning the Lord's Day, and a total Neglect of all Religion, are Vices of the Poor as well as of the Rich: besides Lying, and Stealing, insolent Behaviour to their Betters, and Disobedience to Those who have Authority over them, which are more peculiar to the vulgar Sort. And do They, being thus wicked, think of going with *Lazarus* into *Abraham's Bosom*, only because they are *poor*, as *He was*? If they do; they will find themselves fatally mistaken: God requires of all from the highest, to the lowest, that they should do their Duties in their several Stations: And he will no more respect the Person of a poor Man as such, than of a rich Man as such.

Those of the middle Rank and Fortune (for They likewise, tho' not mention'd in my Text, are Here to be taken notice of; since They likewise go either to Heaven, or to Hell:) are, generally speaking, the best Livers; being, as I said, subject to the fewest Temptations. And yet

yet they may, and multitudes of them actually do, share the Vices of the Rich, and Great on the one hand ; of the Poor, and Inferior Sort on the other. Especially of the First ; whom they love to imitate in their Sins, as they desire to equal them in their State and Condition. A great Number of the Vices I mentioned above, as chargeable upon Those of the *upper* Rank, may with the same truth be charg'd upon a great Number of the *Middle* ; as Luxury on the one side, Covetousness on the other ; Injustice, Uncharitableness, Pride, Profaneness, Intemperance, and Debauchery. Farther ; the Rich may lye, and steal too, be discontented, impatient, &c. as well as the Poor ; The Poor may be proud, &c. as well as the Rich : And very often the Case is actually so in both Instances. For after all, we cannot *exactly* sort and distinguish the *Vices* of Men, according to their *Fortunes* : Only This we say, that *some* are *peculiar* to the *Rich*, and the *Middle* Rank, as *Luxury*, and *Extortion*, the Poor not being capable of committing them : And *some* Conditions are more expos'd to some certain *Temptations*, than *Others*. The practical Observation I would make upon the Whole is This : That the *Temptations*, be they what they will,

will, do not *excuse* the Sins we commit in consequence of them ; as multitudes are apt to flatter themselves : And all in their several Conditions are not only obliged to avoid the several Vices above specify'd, but duly and conscientiously to practise the contrary Vertues. Thus the Poor are oblig'd not only not to murmur, but to be patient, contented, and thankful : The Rich not only to do no Injury, but to do much Good ; not only to be strictly just, but to be very charitable : And so in all the other Particulars.

Having thus considered the different Characters of the Persons in the Parable, the One Rich and Wicked, the Other Poor, and Pious ; I proceed now to consider, in the Second place :

II. The *Common Fate* which they underwent in *This World* ; They *Both died*. It may perhaps be objected that I express my self improperly, when I say they *died in This World* ; since *Death* itself is *going out of this World*. A good Use may be made of This. The Moment before we are dead, we are in *This World* ; The Moment after, we are in the *Next* : And the intermediate Space is so very short, that we are at a Loss to determine in which World we ought to fix it. I was aware of the
Expres-

Expression ; and let not a Critical, but a Practical Use be made of it. Since I have named the Word *Critical*, I consider that Those who are addicted to be so, may possibly say that we are now upon the dullest Subject in the World, *Mors omnibus communis*; *We must all die*. It may be so: But it is a very important Subject ; and as *common* and *dull* as it is, I heartily wish it were *better*, I mean *more practically*, consider'd than it seems to be. But before I come to be more particular upon it, I take notice of the learned *Grotius's* Words upon the Place. " It is not ill observ'd by the Ancients, " says He, that the Goodness of God is " intimated in This, that *Lazarus* died " first, and the Rich man last : The For- " mer having a speedy Release from his " Miseries, the Latter a longer time al- " low'd him for Repentance." Tho' I think there is not much in the Observation ; since we are not told what Age they were of, so that the Former might die Old, and the Latter Young : And besides, tho' *Lazarus* is *mention'd first*, (as *One* of them *must* be, even supposing them to have Both died the same Moment) they actually did die much about the same Time for any thing that appears to the contrary : Yet we may ob-

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serve from it, how extremely and desperately wicked Those *old rich men* are, who *strengthen themselves* in their *Riches*, and *Wickedness*, after God has given them an *unusual* Length of Time to repent in. Who at the Age of *Fourscore* are drunk every day of their lives, talk leudly, and profanely, swear, curse, and blaspheme, heap Wealth upon Wealth, do Good to None, but defraud, and oppress Many: As if they were to live Here for ever; when (to speak in their own Worldly, money-getting Language) their Lives are not worth a quarter of a Year's purchase. The Lord of his Mercy touch the Hearts of These miserable *Dives's*; if it be not too late: If such are *saved*, it must needs be *as out of the Fire*; when they are just ready to drop into Hell, and the bottomless Gulf opens wide its Jaws to receive them. But to proceed.

The rich man also died: ἀπέθανε ὁ κὶ ἡ πλούσιος. That Particle *κὶ*, *also*, is emphatical. He as well as the Other; implying that his Riches could not exempt him from Death, the common Lot of all Men. For now I should have lien still (says Job) and been quiet, viz. in Death, of which he is speaking: *With Kings and Counsellors of the Earth — Or with Princes that had Gold, who filled their Houses*
with

with Silver. — There the wicked cease from troubling, and there the weary be at rest. — The small and great are there, and the Servant is free from his Master. Chap. iij. Ver. 13, &c. And yet how many are there who being men in honour, and having no Understanding, (as the Psalmist speaks) that is, no true Wisdom, think, or live as if they thought, that their Houses shall continue for ever, and They in them, and their Dwelling-places to all Generations, Psal. xlix. 11. As if Riches could save from Death; and to be Wealthy were the same thing as to be Immortal.

Since then the Rich must die as well as Others, and altogether as soon; one may well wonder Men should be so very solicitous as they generally are about being Rich. The Answer, I suppose, will be; it is that they may *die rich*, as they speak, or *worth* (as the Phrase likewise is) *so many thousands. Die rich!* Was there ever so senseless a Notion! One would think the very putting together the Ideas of *Death* and *Riches* should be sufficient to shew the Absurdity of This Humour.

It is here farther to be remarked, by the way, that *Dives* is said to have been *bury'd*: The same is not said of the Beg-

gar. Not but that Those who survived him must be suppos'd, for their own sakes, to have so far *bury'd* him, as to have laid him in the Ground; but no more: Whereas the Other was *bury'd* with *Funerat-Solemnity*, and Pomp. Upon Those Words [*he was bury'd*] Grotius has the following Gloss. “Nor was This Circumstance added in vain; For it is imply'd that This was the last Honour his so great Riches afforded him.” The last Advantage he reap'd from them was This; They BURY'D him. A sufficient Mortification, one would think, upon all the Grandeur, and Glory of the World! Thus it is at best; and with regard to the best of Men. But how much more with regard to a Person; of whom it is more than probable that, when he is dead, after Those Words *He was bury'd*, it may with truth be farther said, *and in Hell he lift up his Eyes!* Of which in its proper place.

At present, We are meditating upon the common Fate of all Mankind, Death. *O Death!* (says the wise Son of *Sirach*) *how bitter is the Remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things — O Death! acceptable is thy sentence unto the*

the needy, and unto him whose strength faileth — and that is vexed with all things, &c. Ecclus xli. 1, 2. We have here the very different Views in which Death is ordinarily represented to a Fortunate, and Unfortunate Person as to this World. But the Observation does not hold universally. Some of the most Fortunate, being Good, are willing to die; And Some of the most Unfortunate, being Wicked, are as unwilling; notwithstanding all the Miseries they labour under.

However, *die we must*; all of us. And is This, as plain, and obvious, and *dull* as it is, enough consider'd by *all* of us? Death being so common; one would think it should be sufficiently thought of. And yet it is not sufficiently thought of, for That very Reason, among others, *because* it is so common. Is This a right Turn of Mind? In the present Instance, no less than in Another of a different Nature, *Familiarity breeds Contempt*; at least *Neglect*. Let any man, who has lived any considerable time, (between forty and fifty Years suppose) ask himself, Where are such, or such, intimate Friends, and other Acquaintance of his? Are they not *dead*? Nay, out of very many how few are now living? Is not He as mortal as They were? And every moment

as likely to die? Are not Bells for the Dead continually sounding in our Ears? And Graves continually open'd before our Eyes? And does every particular Person seriously consider how soon the Bell may toll, and the Grave be open'd for Himself? Yes; it may be answer'd: Who almost does Not? Is any thing more common in the Mouths of Men upon These Occasions, than *We must All follow; My Turn may be the next*; and the like? Alas! These are generally mere *Words of course*: By *seriously* considering, I mean *practically* considering. Are they the *better* for These Reflections? Are their Lives amended by them? And do they *SO number their days, as to apply their Hearts unto Wisdom*, that is to God and Religion? It is well if they do; but I cannot tell how to reconcile That with the prevailing Wickedness of the Times we live in.

III. From the *common* Fate of the Beggar, and the *Rich man* in *This* World, [They Both died,] we pass on to their very *different* ones in the *Next*: The First went to *Abraham's Bosom*; the Other to *Hell*. An amazing Change in the Conditions of them Both! The One, who just before was in Want of all Necessaries,

ries, laid upon the ground, cover'd over with Ulcers, despis'd by the vilest of Men, and more abject than the Dogs that licked him, is now attended by Those illustrious Beings, the blessed Angels, the meanest of whom is more glorious than all the Grandees of the Earth; is by Them convey'd into a State of inconceivable Bliss and Joy; which, tho' in itself at present so exceeding great, is only preparatory to the Perfection of Happiness in the Highest Heavens. The Other from all the Affluence, Pleasure, and Grandeur of This World, is plunged in a moment into a State of extreme Anguish, Horror, and Despair; with the sure and fearful Expectation of perfect, and eternal Misery after the Day of Judgment.

I have purposely so express'd my self, as to suppose the One did not go to the Place of his *full* Reward, nor the Other to That of his *full* Punishment: Because it is most evident from the Holy Scriptures that there is a *Middle State* both of Happiness and Misery, between the Death of every particular Person, and the final Consummation of all things. The Word *Hades*, which is here rendered *Hell*, does not mean the Place in which the Damned will everlastingly be

punished. As apply'd to the *Body*, it signifies the *Grave*; as apply'd to the *Soul*, it signifies the *intermediate* Separate State of departed *Spirits*, both good and bad. *Lazarus* went to *Hades*, as well as *Dives*; tho' the One was in Happiness there, the other in Misery. If it be objected that the *Hades*, or *Hell* to which the Latter went, is by *Him* called *this place of Torment*, ver. 28. And that He says more expressly, and particularly, *I am tormented in this flame*, ver. 24. The Answer is; To the first: We grant, and suppose him to be in exquisite Torture; from the Punishment he already endures, and from the dreadful, and certain Expectation of far greater, which he knows will hereafter, and to all Eternity be inflicted upon him. To the second; Those Words *in this flame*, must be *metaphorical*. They cannot be understood *literally*; because his Soul is separated from his Body: And a mere Spirit cannot be sensible of Pain from Fire, or from any other corporeal Infliction. It is said that *He lift up his Eyes* in this *Hades*, or *Hell*: And yet we all know an unimbody'd Spirit has no Eyes to lift up. Thus bodily Parts are *allegorically* ascribed to other Spirits; to Angels, and to God himself. These Expressions therefore

fore *must* be taken figuratively: And by the *flame* he mentions must be understood the *Vexation*, the *Rage*, the *Horror* of Conscience, which *torments*, and (as it were) *burns* the Soul, as Fire does the Body. To account for This Way of Speaking, *Grotius* gives us several Quotations from ancient Writers: But I shall not give a Recital of them here.

That there *is* such a *Middle State*, as I suppose (not to insist upon the constant Opinion both of the ancient *Jews*, and the primitive Fathers of the Christian Church) is evidently to be proved by the clearest Deductions from holy Scripture: As learned Divines have shewn; One especially*. I shall only mention two Arguments for it; which I wonder he has omitted. 1st, Even the *Devils*, Those Apostate fallen Angels, are not yet in their final State; but with Trembling and Horror expect their *last Doom* at the Day of Judgment. *And the Angels which kept not their first Estate, but left their own Habitation, be bath reserved in everlasting Chains, under darkness, unto the Judgment of the great day*, Jude vi. Parallel to which, and almost in the same Words,

* *Bishop Bull's Sermons*, Vol. I.

is That of *St. Peter. 2 Epist. ij. 4.* How strongly may we reason from hence, that We Men, who have Bodies, as well as Souls, shall not 'till then come to the Consummation of our Happiness, and Misery; when our Bodies shall be raised, and reunited to our Souls; the World shall be destroy'd by Fire; and We both in Body, and Soul appear before the dreadful Tribunal. Which suggests the 2d Argument, and it is This. That the Day of Judgment itself is an absurd Notion; if we have the Fulness of our Reward, and Punishment, before That Day comes. For to what End or Purpose are we so solemnly, and publickly judged; if we have all our Reward, and Punishment already? Then therefore, and not 'till then, the Books will be open'd: He who, we believe, shall come to be our Judge, will then sit upon the Throne of his Glory, with his holy Angels; The awful Sentence will then be pronounced on the one hand, and on the other. Come ye blessed of my Father; inherit the Kingdom prepared for you from the foundation of the World. And, depart from me, ye cursed, into everlasting Fire prepared for the Devil, and his Angels. And then, These shall go away into everlasting punishment; but the Righteous into life eternal. *Matth. xxv. 34, 41, 46.* Immediately

mediately after Death therefore neither the Righteous, nor the Wicked go to their final State: But the Former into the Mansion, or rather Condition, of separate Spirits; which to *Them* is happy, and is in Scripture called by the Name of *Paradise*, [*to day shalt thou be with me in Paradise*, says our Saviour, *Luke xxiiij. 43.*] agreeably to the common Opinion and Language of the *Jews*: The Wicked go to their *own place*; the State of departed Spirits likewise, which to *Them* is miserable; and for which there is in Scripture no distinct Name, as there is for the other. But Both are included in the general Word *Hades*; which, as I said, sometimes signifies the *Grave*, sometimes the *State of Souls*, both good, and bad, between Death, and the Resurrection. And had it not been in *English* generally render'd *Hell* (as, I think, in the Translation of the Bible it *always* is) a great deal of Trouble, Confusion, Error, and false Doctrine had been prevented. So that the Words Heaven, and Hell, as intelligent Persons now use them, have *one* signification, as apply'd to departed Souls in their present Condition, importing a State of very great, tho' not perfect Happiness, and Misery: And quite *another*, as apply'd to them after the Resurrection;

ction; importing on the one hand the Beatific Vision of God in the highest Heavens to all Eternity; on the other, final Damnation in *Hell*, vulgarly so called, or eternal Torments in the *Lake that burneth with Fire and Brimstone for ever*.

This Doctrine of the *Middle State*, which *We* speak of, gives no Countenance to a Popish *Purgatory*, as Some imagine: but on the contrary is directly inconsistent with it. According to This Notion of Ours, grounded upon the plainest Scripture, All who are finally saved go immediately to a Place of Happiness; whereas *Purgatory*, to which, if we believe the Papists, many thousands go who yet are finally saved, is a Place of exquisite Misery and Torment, equal to That of *Hell* itself in every thing but Duration. If they say we grant *Dives* was in a middle State, and That of Torment; which is *Purgation*: I answer 1st, They beg the Question. There may be a middle State of Misery; and yet no *Purgatory*. 2dly, *He* surely was too wicked to go Thither, and be saved at last, even after having endured the Torments of That Place. 3dly, If the *Hades* he was in was *Purgatory*; 'tis much he did not intreat *Abraham* and *Lazarus*, to
pray

pray for him, bestow some of their *supernumerary Merits* upon him, and make use of their Interest in other Saints to do the like; that he might be delivered from the Pains of That dolorous Prison.

This Doctrine of Ours is upon another Account utterly irreconcilable with Popery. Which teaches (in order to establish the Idolatrous Invocation of Saints) that Those of the Faithful, who either never went to Purgatory at all, or are by the Indulgences of the Church deliver'd from it, go *directly* to the *Highest Heaven*, and see God face to face. Whereas we teach that the greatest Saints, *Abraham*, and *Moses*, and the Prophets, the blessed Apostles, and the blessed Virgin *Mary* her self, are not yet in the highest Heaven, nor will be so 'till after the Day of Judgment.

The Beggar then was carry'd to *Paradise*; and, in That Blissful Region, to *Abraham's Bosom*. Poor *Lazarus* to the Bosom of rich *Abraham*. Happy are Those, and to the same happy Mansion they go, who are good and vertuous; whether they be poor, or rich, or neither. And miserable are Those, and to the same miserable Mansion they go, who are vicious

cious and wicked; whether they be rich, or poor, or neither.

Abraham is here named; because he is the Father of the Faithful in general, and of the *Jewish* Nation, to which *Lazarus* belong'd, in particular. But what is the Meaning of That Expression, *Abraham's Bosom*? It is a *Jewish* Phrase, or Manner of Speaking. *The Ancients* (says *Grotius*) generally thought that *Abraham's Bosom* signifies the Region allotted to pious Souls, which the *Hebrews* call *Eden*, i. e. *Paradise*; the *Greeks*, the *Elysian Fields*; and That Word *Bosom* is used, as when we say the Bosom of the Earth, or of the Sea. But This cannot be; because then, it should not be the *Bosom* of *Abraham*, but of *Paradise*. Those therefore are certainly in the right, who take it not for the *Region*, or *Mansion itself*, but for the *highest*, and *most honourable Place* in it; which must be near so illustrious and eminent a Saint, as *Abraham*. It is a Phrase taken either 1st, From *little Children*, whom their Parents fondly love, and hug, and carry in their *Bosoms*; or rather 2^{dly}, From the Custom and Manner of *sitting at Table*. To be carry'd to *Abraham's Bosom*, is to be admitted to sit down with *Abraham*, and *Isaac*, and *Jacob*, in the Kingdom Heaven; as our Sa-
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viour himself elsewhere expresses it, *Matth*, viij. 11. Where, according to the then receiv'd usage, he represents the Joys of the other World under the Image of a Feast or Banquet. Now at Banquets it was usual for those who were the most favour'd and honour'd by the Master of the Feast to *lean upon his Bosom*, as St. *John* (for instance) did upon our Saviour's. So the Son of God Himself is said to be *in the Bosom of his Father*; *Joh*. i. 18. an Expression plainly equivalent to That of *sitting at his right Hand*, which is more frequently used. Here therefore it is shewn that *Lazarus* was not only a *good*, but an *eminent* and *excellent* Man in the Eye of God; however *contemptible* he might be in the Esteem of *Men*.

But, as I said in the Introduction to my Discourse, there are many in These times, who will tell us we have all this while been upon a wrong Bottom; taking That for granted which They *deny*, and We ought to *prove*, viz. That there *is* a future State, or any such Thing as Reward and Punishment after Death: Some of them perhaps will add, or any such Being as a God. It is a Hardship upon us (as I observed) that we should *at this time of day*, and almost upon every
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occasion, be put upon the *Proof* of These Points. But since it is so ; I will even here (tho' by the Laws of Reasoning I am not oblig'd to it) give some Hints of Arguments upon These Subjects. I say Hints, for I pretend to no more ; having already referred to a multitude of unanswerable Treatises in which these Matters are discussed at large.

The *Being of a God* is, I think, expressly deny'd by very few of our modern Infidels: They are for Deism, rather than Atheism. However, a Word or two shall be said even upon That. To omit all speculative Arguments, and even Those plain ones which are drawn from the Universal Consent of Mankind, Prophecies, and the Fulfilling of them, undoubted Miracles, and the like; That urged by St. *Paul* is sufficient to convince every Man who makes a right Use of his Reason. *The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead. Rom. i. 20. So that they* [who deny, or are ignorant of, his Being] *are without excuse.* A Man but of common Sense; and much more a Philosopher, who considers the Heavens, the Sun by Day, the Moon and Stars by Night, Land, and Sea, Beasts, Birds,

Birds, Fishes, Insects, and Reptiles; the Trees, Flowers, and Herbs of the Field; the wonderful Order, Regularity, and Beauty of the whole Fabrick, with the Fitness of all its Parts, to perform their several Offices; such a one, I say, who considers all These things, and yet says there is no God, is not *Mistaken*, but a *Liar*: He *knows the Contrary*; and speaks against the Conviction of his own Reason. To affirm that all This Harmony and Symmetry came by Chance; or that all These manifest Effects of the greatest Wisdom were from Eternity, without any Cause, any *intelligent* Being to produce them; is as flat Nonsense as either the Folly, or Wit of Man can invent: To talk at this rate is altogether as foolish, and mad, as to say that such a Watch, or Clock, had no Maker; such a Book, no Writer; such a House, no Builder. Nay These Miserable men who say *there is no God*, have even in *themselves*, as all other men have, sufficient Evidence to prove there *is* one. I mean the curious and wonderful Texture of human Bodies, which is enough to make any rational Creature stand amaz'd at the Wisdom that contriv'd it; as also the excellent Nature of human Soul, those Faculties of Thinking, Judging, and Understanding, which

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by

by Experience we find in Ourselves, and cannot conceive whence they should be derived, but from a Being who has them all in the utmost Perfection. But still These Philosophers cannot form an adequate Idea of, or cannot comprehend, an infinite, eternal, self-existent Being. What then? There *is* one for all That. What *do* they comprehend? Nothing; not the lowest Being in nature. And yet sure there is *some* Being. That there is, and must be an eternal self-existent one, or there could^d never have been any at all, is as strict Demonstration as any in Mathematicks. For if there be not a Being which had no Beginning; there was a Time (if we may so speak without impropriety) when there was Nothing: And if so; when Something began to be, it was either made without a Maker, which is a Contradiction: Or it made itself: And if so, it must both Be, and not Be at the same time; *be*, as a Maker; *not be*, as to be made: Which again is directly contradictory, and impossible.

There *is a God* then: And that This God will judge the World, and render to Every man according to his Works, is the next Point to be made out. Now This may be proved *1st*, By the same
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Sort of Arguments which are commonly and very pertinently alledged (tho' I have, above, omitted them) to prove the Being of God himself: I mean our Natural inbred Notions, and the Universal Consent of Mankind. The real Existence of Moral Good, and Evil, and the essential Difference between them, can be deny'd by None but Those who have abandon'd human Reason, or never had the Use of it. Who but a mere Savage can be ignorant, or who but a Slave to Prejudice and Infidelity will deny, that Charity, Justice, the Worship of God, and the like, are absolutely Good, and that Theft, Murder, all Sorts of Injustice, and Violence, Impiety and Blasphemy are absolutely Evil? This Sense of Things is Universal: And whatsoever is Universal must be Natural; and whatsoever is Natural must come from the Author of Nature. If God has either impress'd any Notions upon our Minds, or given us a Faculty by which we Naturally judge This, or That; Those Notions, or That Judgment, must be true; Otherwise, He would be the Author of Falsehood; which is impossible. Well then; what is moral Good? Is it not a Conformity to the Divine Law either Natural, or Written, or Both; and is not That something

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which

which in its own Nature deserves Reward? What is moral Evil? Is it not the Violation of such a Law; and is not That something which in its own Nature deserves Punishment? The Ideas of Reward and Punishment necessarily accompany Those of Moral Good and Evil; and we cannot even in Thought separate them. And This is the Ground and Reason of That active Faculty in us call'd *Conscience*; which is itself another Argument for the Truth of what we are proving. Upon the doing of any moral Good, or abstaining from any moral Evil, our Conscience applauds us; Upon the doing of any moral Evil, or omitting any moral Good when it is in our Power to do it, our Conscience accuses, judges, and condemns us. And since This is universal, and consequently natural, and consequently again from God; what is it but a manifest Anticipation of a future Judgment? I say *future*, or in *another* World; for our Conscience thus applauds, or condemns us, when we have nothing to hope or fear from *This*: the Action being secret, and known to None but God, and Ourselves. It will be said perhaps that all This proceeds only from *Fear*, or the *Prejudice* of *Education*. But for the first; what *causes* This

This Fear ? It must be the *Reality* of its *Object* ; not the *Craft* of *Priests* and *Politicians*, as it is foolishly pretended : Since This Sentiment is Universal ; and by consequence Natural, as I said ; and by Consequence again well grounded : Otherwise the Author of Nature, the God of Truth, must have interwoven an Error and Delusion into our Constitution. The same may in effect be said of the pretended Prejudice of Education. Why do Parents educate their Children in This Persuasion ? Because they have it Themselves, no doubt : And how did they come by it ? 'Tis universal, and therefore natural, &c. as Before.

2dly, A present Providence in This World proves a future Judgment in the Next. For “ if (as a learned * Divine “ remarks) there be a Providence in This “ World, and it be true that God ob- “ serves how men carry themselves to- “ wards him ; it must speak his Intention “ to reward and punish in proportion to “ such Observation.” [He should have added, *hereafter* ; since He does not do it *here* ; of which in its proper place.] “ for other- “ wise That Providence would be fruit-

* Dr. Goodman. *Winter-Evening Conference.*

“less, and to no purpose. It would be a
 “mere matter of vain Curiosity, &c.”
 Now that God *does* exercise such a Providence in This World is evident (to omit other Arguments) *1st*, From Prophecies, and the Fulfilling of them : To which History gives abundant Testimony ; and to deny such plain Matters of Fact, would be to destroy all human Faith. As it would be *2dly*, to deny Miracles ; which are another Proof of a Providence. For to what Purpose should God so *wonderfully* interpose in the Affairs of Mankind ; if he had no manner of Concern about them ? There is a present Providence therefore ; and consequently a future Judgment.

3dly, A third Argument for which may be drawn from the Wisdom of God as a Lawgiver and Governour. It must argue great Weakness in a Legislator, to make Laws without sufficient Sanctions to guard and enforce them. Now no Laws can be sufficiently guarded and enforced ; unless the Violation of them be attended with greater Pain than Pleasure ; and the Keeping of them with greater Pleasure, than Pain. And it is no less certain that we may very often gain more by being wicked, than vertuous ; if This World be All, and there be no After-Reckon-

Reckoning in Another. From whence it follows that there must be such an After-Reckoning: Otherwise God has not acted like a wise Legislator; which cannot without a Contradiction, as well as without Blasphemy, be asserted. If it be objected that This is no Consequence; and that in order to keep Mankind in awe, it is necessary indeed that they should *believe* there is a future Judgment, but by no means that there should *really* be one: I answer, This is as absurd and impious as the former. It supposes God to guard his Laws with a Falsehood, and deceive Mankind into Obedience: which is as contrary to his Holiness and Truth, as the other is to his Wisdom.

4^{thly}, That well-known Argument drawn from the Justice of God, is unanswerable. 'Tis manifest to Every body that Vertue and Vice have not their due Reward and Punishment in This Life: The most Wicked are often the most prosperous, and the Best Livers of all men most miserable. This being the Case; there must be another State in which all things will be set right, the Vertuous rewarded, and the Wicked punished according to their Deserts. Otherwise, God would not be just; which is impossible.

Thus the Certainty of a Judgment to come is clearly proveable by Arguments even from natural Reason. But if we take in Scripture, (concerning the Divine Authority of which we shall speak, when we come to the last Part of This Parable) it is yet more evident. There it is asserted in the plainest and strongest Terms imaginable ; and that in a multitude of places : Of which I need not produce so much as one ; That This is the Doctrine of the Scriptures, being as well known, as that there *are* such Scriptures.

But after all that has been said ; some Men, it seems, cannot believe a future *Judgment*, because they have no Notion of a future *State*. They cannot conceive the Difference between *Body* and *Soul*, nor form any Idea of such a Being as a *Spirit*. I shall therefore shew, *1st*, That such their Speculation is groundless and absurd. And *2dly*, That if it were never so rational in itself, it would by no means overthrow the Assertion we have been proving.

The great difficulty which sticks with our strong Reasoners against Religion, is that they cannot conceive any such Being as *Spirit* : And their Master HOBBS *would* have it, that an *Incorporeal Substance*

stance is a Contradiction in Terms, or equivalent to an *Incorporeal Body*: Most logically taking it for granted that Body and Substance are the same, or that there is no Substance but Body; which is the very Point in Question: And then triumphs over his Adversaries with the imaginary Contradiction aforesaid. But a * later, and much better Philosopher than He (tho' suppos'd by Some, without any Manner of Reason, to have been of the same Principles) declares that He has as clear a Conception of Spirit as of Body. For my part, I have: I have as clear an Idea of Thought as of Extension; A thinking Piece of Flesh is what I have no more Notion of, than a thinking Piece of Timber: And I can as well annex Thought to one Parcel of Matter as to another; that is not at all to any. I do altogether as easily conceive a Being, or Substance (call it which you will) with Thought and without bodily Parts, as a Being or Substance with Bodily Parts and without Thought. Thus for our Ideas; And as for the real Existence of Spirits, God at least is a Spirit: He is infinite: And infinite Body, I think, is

* Mr. Locke. *Essay B. II. Chap. 23, &c.*

what has never yet been affirmed. There is one Spirit then : And if there be one, there may be two ; and if two, there may be ten thousand ; and so on to an inconceivable Number.

But suppose there were no such Beings as Spirits at all ; that not only our Souls, and the Angels, but God himself were material, if so wild a Supposition be not improper to be even *mention'd* : Still we find by *Experience*, (and That *cannot deceive us*) that our Souls are *thinking* Beings, whether they be *immaterial*, or not. And let any one of these thinking Beings ask itself these plain Questions. Whether the boundless Range of 'Thought, by which it can in a moment travel thro' the Universe, and join together the past, the present, and the future, do not argue in itself a wonderful and amazing Excellence, quite distinct *from*, and superior *to*, all other sublunary Things ? It is evidently not only distinct from, but in some respects contrary to, the Body it inhabits : Because it contradicts, controuls, over-rules its *Appetites* ; and corrects the Errors, and Misrepresentations of its *Senses*. Let it then ask itself, Whether it is to be conceiv'd in common Reason, that such a noble Substance as **This**, be it corporeal, or spiritual, nay,
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if you please, we will discard the Word *Soul*, and call it a thinking Body ; put it how you will, I say, Is it to be conceiv'd that such a noble Substance as This can either by its own Nature, or by the Will and Power of any other Being, lose either its Existence, or its thinking Faculty, in the Compass of a very few Years ? For the longest Life of Man amounts to no more. Is it imaginable that it should be almost infinitely superior to all visible Things upon the account of this same thinking Faculty, and yet upon the level with them, nay vastly inferior to many of them, in point of Duration ? Is not the Contrary, to put it at the lowest, highly probable ? Nay, considering the Wisdom of God (for that there is one we have proved) is it not little less than certain ? For how is it consistent with infinite Wisdom, or indeed with *any* Wisdom, to make so excellent a Creature for so short a time ? Then the Being of God is sufficiently demonstrated : And the Continuance of the Soul after Death, which even from Reason has appear'd highly probable, is by the Scriptures, which we can demonstrate to be the Word of God, made infallibly certain : And not only its continued Existence, but its Immortality, or eternal Duration. Imagine then
(if

(if such a thing can be imagin'd) that there were no Spirits at all ; still there is a Being of infinite Duration, Power, Majesty, Wisdom, Holiness, and Justice, who will render to every man according to his Works ; And our Souls, whether material, or immaterial, are immortal, and capable of eternal Rewards and Punishments ; which will by That infinite Being be conferred, or inflicted upon them. All This is sufficient for the necessary Purposes of Religion ; tho' a Belief that there are Spirits is very conducive to it. Supposing then there were nothing in Being, but the beloved *Matter and Motion* of These *Epicureans* : There is however *some* Matter and Motion in which they are *nearly concern'd* ; which can *think*, which is *immortal*, which is *capable* of being *eternally happy*, or *miserable* ; and in fact most *certainly will* be so : And it will be no Comfort to any one of *Them*, when he finds himself in *Hell*, to reflect that his whole Composition is Corporeal ; and that it is nothing but *Matter in Motion*, which is *infinitely miserable*. Tho' Matter did actually think, as it certainly does *not* ; Tho' by the Power of God it might be made to think, as (without a Change of its Nature) I am satisfy'd it *cannot* ; still *Man* thinks:

thinks: And from *thence* probably at least argues that He was made for a much longer time than This short Life; and the Scriptures infallibly assure him that he was so. Thus we see, and I think it is of great Importance to shew, how absurdly, and desperately the Enemies of Religion argue, even upon the most unreasonable of their own Suppositions.

This then is the real Truth of the Case: And would to God it were weigh'd, and reflected upon, as it ought to be. *O that they were wise, that they understood this, that they would consider their latter End!* Deut. xxxij. 29. Were the four last Things, as they are commonly called, Death, Judgment, Heaven, and Hell, duly ponder'd, and revolv'd in our Thoughts; not only Those great and enormous Crimes which I have above complain'd of, as reigning, some among One Sort of Men, some among Another, some among All, but Sins of a less magnitude likewise, in short the whole Body of Sin would be utterly destroy'd. Persons of all Ranks and Conditions would not only be less wicked, but very good: Vertue, and Religion, Piety, and Devotion, in private, in Families, in the great Congregation, would flourish, and triumph. Our Churches would be croud-
ed,

ed, both Mornings, and Afternoons, upon *Sundays*: And be much more frequented than they are upon Holidays, and even upon ordinary Days of the Week. Men of considerable Fortunes would not think they did some great thing, if they now and then gave a small piece of Money to some pious, or charitable Use; but would be very liberal (which they might well be, without at all straitning themselves) in doing good, and communicating to the Poor, the Church, and her Ministers; knowing that *with such Sacrifices God is pleased*, and thinking *That* best bestow'd which is laid out upon their Souls. Craftiness, Falsehood, and Treachery would be no more; and a *cunning Man* (which, as the Words are now used, is but another Name for a *Knave*) would no longer pass for a *wise Man*. In short; did we all *fear God* as we ought to do, we should of course *keep his Commandments*: Which is plain of itself, and we need say no more of it.

But *There* is the Misery: Men do *not* generally fear God as they ought. They do perhaps *believe* these things of which we have been discoursing, I mean the Immortality of the Soul, and a future Judgment; but they do not *thoroughly* believe

lieve them; they are habitually convinced of their Truth, but do not enough attend to them, and actually reflect upon them. Did they *strictly*, and *properly* CONSIDER their latter End; all would be well. But can it be conceived that, living as they generally do, they seriously and sufficiently think with themselves, what *Eternity* is; an Eternity of Bliss on the one hand, and of Woe on the other? Do they consider what it is to be as wretched as they are capable of being, and that forever? *Forever!* Will not That Word wake them? To be tormented with unspeakable Anguish both of Body and Soul; and *never* to be releas'd from it? Do they consider what it is to be in such a State as This; and are they not struck with Horror at the Prospect? And then has not every single Person by himself This Reflection, *What if I should be in such a State?* Dreadful Thought! What if you should indeed? And therefore the very next Question should be; What is the *present State* of your Soul? Are you in the Habit of any one known, and wilful Sin; as Lust, Drunkenness, Covetousness, immoderate Love of the World, Uncharitableness, Injustice, Profaneness, and a Neglect of Religious Exercises, Discontent, Impatience, Indulging

ing your outrageous Passions, or peevish, perverse, proud Humours, and the like? Are you, I say, in a Habit, and under the Dominion of any one known, wilful Sin? If you are; can you continue a moment without repenting, and reforming? Consider again the abovemention'd State of infinite Misery; Is it not Madness to be even in a *Possibility* of falling into it? Were it a thousand Chances to one that you should *not*; it would be prodigious Folly to run such a Risque even as That, when it is in your Power to avoid it. But to be not only in a *Possibility*, but in a *Probability*, a *high*, a *very* high Probability of falling into it, when it is in one's own Power *not* to be so — — Desperate Madness! Astonishing, unaccountable Infatuation! And yet in such a Condition as This, it is to be fear'd (fear'd, did I say? 'tis too evidently certain) are vast Numbers of Those who are baptiz'd Christians. For if you are in a Habit of any one known wilful Sin (I can scarce repeat it too often) you are in an unregenerate State: And if you die in it, are irrecoverably lost, everlastingly miserable. If you die in it: And how do you know how soon you may die? You cannot secure to yourself a moment more: You may possibly die, this day, this hour;

hour ; very probably in a few Years ; most certainly in a very short time : And how then can you with patience think of continuing in a sinful State any longer ?

Let our immortal Part then be our chief Care : *For what is a Man profited, if he shall gain the whole World, and lose his own Soul ? or what shall a Man give in exchange for his Soul ?* Matth. xvi. 26. Our Lives, at the longest, are so short, and the World at best so wretchedly vain ; that, consider'd barely as it is in itself, it deserves very little of our Care and Concern. But if compar'd with Eternity, an Eternity of Happiness and Misery ; how inconsiderable a Figure does it make ! Or rather how does it shrink, and vanish into nothing ! And yet were we to judge by the Actions of most Men, we must conclude that we are to live here forever : That Here is the Fulness, the Perfection of our Happiness ; and that we have Nothing either to hope for, or be afraid of, any where else. Do not too many even of Those who pass for *sober, good Sort of People*, as they are called, regard This World too much, and the Next too little ? Are they not so anxious and solicitous about their Farms in the Country, and their
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Merchandises in Towns and Cities, as not to leave Room enough in their Thoughts for God, and Religion? Which they would infallibly do; did they *consider* these things of which we have been speaking, as they deserve to be consider'd. *Let these Sayings*, therefore, Dearly Beloved in the Lord, *sink into your Ears*, as our Blessed Saviour speaks; and not only into your Ears, but into your Hearts: Let them settle, and dwell there; and bring forth Fruit in your Lives and Conversations. Discourses of This Kind are always apt to affect the Hearers for the present: And indeed it cannot well be otherwise: Considering our Desire of Happiness, they cannot fail of affecting us in some measure, while they are actually sounding in our Ears. But how Many are there, who, notwithstanding This, are but little, if at all, the better for them! These things are true, say they, and truly urg'd: So they go away, forget all, and think no more of it. *The Cares of this World, and the Deceitfulness of Riches choak the Word, and make it become altogether unfruitful*. Even of Those who remember, and reflect, Some are prone to flatter themselves with This Thought, that God is *infinitely merciful*. He is indeed; and 'tis well for Us miserable

nable Sinners that He is: Otherwise we should have no Hope. He is so merciful; that even Sins of the deepest Dye, our most horrid Provocations, with all the most aggravating and inflaming Circumstances (praised be That infinite Mercy for it) are certainly pardon'd, if sincerely repented of, and effectually reformed. But then He is infinitely just too; And infinite Justice must, in the Nature of Things, take hold of Those who in the Nature of Things are not capable Objects even of infinite Mercy. It is Thus that Those seemingly contradictory Attributes, infinite Justice, and infinite Mercy, are reconciled. Infinite Mercy itself cannot be extended to Those, who in the eternal Reasons and Nature of Things are not capable of it: And such are all obstinate and impenitent Sinners. God, who is all Perfection, can no more work Contradictions by his Mercy, than by his Power commonly so call'd: And a Contradiction it is, that Those should be pardon'd who are in themselves unpardonable. They are moreover apt to flatter their poor Souls, that the Torments of Hell *will not be eternal*; tho' God has assured us they will. Concerning which I shall say nothing at present (tho' I could say much)

but 1st, That Those Torments (for that there will be *some*, I have fully proved) may be very dreadful, tho' not eternal. It would be inconceivably miserable to burn in a fiery Furnace, tho' but for a thousand Years, tho' but for one Year, tho' but for one Day. 2^{dly}, Since God in Scripture, which pray remember I will in due time demonstrate to be his Word, declares that they *will* be eternal, (and He, we may be sure, best knows what is consistent with his infinite Justice, Mercy, and the rest of his glorious Attributes) we had much better *suppose* them to be so *Here*, than *feel* them to be so *Hereafter*.





LUKE xvj. 23, 24, 25, 26, 27, 28.

— *And seeth Abraham afar off, and Lazarus in his Bosom.*

And he cried, and said, Father Abraham have mercy on me; and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, Father, that thou wouldest send him to my Father's house:

For I have five Brethren; that he may testify unto them, lest they also come into this place of Torment.



HE first, and last, Parts of This Parable being the two most remarkable, as yielding us the most important Doctrines with regard both to our Faith, and Practise; and This second, or middle, Part being the least considerable, as relating chiefly to certain Circumstantial Matters of less Consequence; I shall not enlarge so much upon This, as I have upon the First, and shall upon the Last. However even This is of too great Consequence to be wholly pretermitted; and may, in one short Discourse at least, very well employ our Meditations. The Words just now read contain the following Particulars.

I. The *Object* presented to the Sight of the Rich man in Hell; *He seeth Abraham afar off, and Lazarus in his Bosom.*

II. His humble *Petition* or *Request*, consequent of it; *He cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

III.

III. The *Answer* to That Request, consisting of two Parts ; the one shewing the *Unreasonableness* of it in itself ; the other, the *Impossibility* of its being granted by Those to whom it is addressed: The Former in This Clause, *Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented:-* The Latter in This, *Between us and you there is a great gulf fixed ; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.*

IV. The Rich man's Reply to *Abraham* ; *I pray thee therefore Father, that thou wouldest send him to my Father's house ; for I have five Brethren ; that he may testify unto them, lest they also come into this place of Torment.*

In the Discussion of which four Heads, I shall (according to the Method pursued in my foregoing Discourses upon This Parable) explain such Difficulties, and

make such Observations as shall naturally occur, and shall seem material.

I. First then the Rich man, *lifting up his eyes in Hell, and being in Torments, seeth Abraham afar off, and Lazarus in his Bosom.* How did he *know* them? may perhaps be a Question asked by Some: *Abraham* he had never seen before; and even *Lazarus* surely must be quite alter'd from what he was in This World. They may as well ask how could he *see so far*, as from Hell to Heaven; with other Queries of equal Weight. I have already observ'd that the Narrative is fictitious, or allegorical; and This Circumstance, among many more, is a Proof of its being so. Here, however, it may not be amiss just to take notice of a Question much agitated by certain curious Enquirers; Whether Relations, Friends, and other Acquaintance, shall *know one another* in the *next World*, either in the intermediate State, or in That after the Resurrection, or Both. Some think This Knowledge would greatly increase the Happiness of the Blessed; Some that it would diminish it, because if a Man would rejoice to meet one of his Friends in Heaven, he would as much grieve to miss another There. To all which, and
much

much more that might be said on either side, the true Answer is, that the Question is matter of mere *vain Curiosity*; and, if carry'd far, or much insisted upon, not only *vain*, but *sinful*. It is *intruding into those things, which we have not seen*, or prying into the Secrets of the other World; an idle, proud, and presumptuous Curiosity. *It doth not yet appear what we shall be*, as to the particular Circumstances, and Modifications of our Being: In general we know This, and That Knowledge is sufficient for us at present; That, whether we know one another, or not, in the next Life, we shall either be *completely happy* in Heaven, or *completely miserable* in Hell.

But to proceed. How ought such an Image as This to strike, and affect our Minds! A lost, undone Reprobate, looking up out of the Depth, Darkness, and Flames of Hell, to the Light, Glories, and Joys of Heaven! For Something analogous to This there must be even in the intermediate State; and much more after the Day of Judgment. Particularly, how will the Rich, and Mighty, the Tyrants of the Earth, gnash their Teeth in That dreadful Dungeon; to see from Thence, the Poor, the Despis'd, the Persecuted of the World, shine, and triumph in the highest Heavens!

vens! They groaning for *Anguish*, at the *Prospect*, or *Thought* of such a one; shall say within themselves, *This is he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his Life madness, and his End to be without honour. How is he numbered among the children of God, and his Lot is among the Saints! We wearied our selves in the way of wickedness and destruction — What hath pride profited us? or what good hath riches with our vaunting brought us? &c.* Wisd. v. 3, 4. *O consider this, ye that forget God in the midst of your Wealth, Prosperity, and Pride; consider this, and seriously lay it to heart, before it is too late; lest he tear you in pieces and there be none to deliver,* Psal. l. 22. *For as the poorest and most abject sincere Servants of God shall shine like the Stars forever and ever; so Tophet (an eternal Tophet, of which the Temporary one was but a Type) is ordained of old, yea for the King it is prepared, that is for the greatest of Men, if they are wicked; he hath made it deep and large; the pile thereof is fire, and much wood; the breath of the Lord like a stream of brimstone doth kindle it.* Isa. xxx. 33. I pass on now to the second Point, viz.

II. The

II. The Rich man's humble Request or Petition, in these Words; *Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.* I have already, in a former Discourse, had occasion to take notice, that Those Words, *this flame, my tongue*, and the rest of the same kind, cannot be taken literally, but must be allegorical; and have also shewn what is in truth, and reason to be understood by them. Here again observe the sudden and wonderful Change. The great *Dives* is become a *Beggar*, and that *to a Beggar*, the very *Same* that was *laid at his gate*, the poor despised *Lazarus*. Let the *Grandees* of the World think well upon This also. Nay, so low is he fallen; that, considering how ill he had used him, he dares not solicit him directly; but *makes Interest*, as it were, to *Abraham*, that he would desire him, or lay his Commands upon him. And to do what? *To dip the tip of his finger in water, and cool his tongue.* It may be ask'd, Why should he request such an inconsiderable thing, or rather such a mere nothing, as a Drop of Water? And what will That signify, if apply'd to the Tongue
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of One burning in a Furnace? The Answer, I think, must be ; He really desires much more, and must be so understood ; but speaks modestly, even to the extreme Hyperbole of Modesty, being conscious of his own Wickedness, and the inhuman Treatment which *Lazarus* had received from him. It is a common way of speaking, *give me a little*, but meaning a great deal : He doubtless desires to be eased of all his Torments ; tho' in the Stile of Supplicants, especially to Those whom they have injured, he *seems* to beg no more than what in truth is a mere Nothing.

III. The third Point to be taken notice of is, the Answer to This Request ; the One shewing the Unreasonableness of it in itself ; the Other, the Impossibility of its being granted by Those to whom it is address'd : The former in This Clause, *Son remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented ;* The Latter in This, *Between us and you there is a great Gulf fixed ; so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence.*

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I begin with the First of These. *THY good things*. The *Pronoun* is emphatical and remarkable: *i. e. such* things as *he made* his chief, nay his *only Good*; Those in which he *put his trust*, and *placed his happiness*. It is not said in the opposite part of the Sentence, *and likewise* Lazarus *HIS evil things*: For Nobody would *desire* Poverty and Affliction; at least for its own sake. But I say the Addition of That Word, as referred to the Rich man, imports that he put his Confidence and Happiness in his Wealth, worldly Pleasures, and Honours: And besides; we are assured from Reason and the Nature of Things, that This is the true Meaning of the Passage. *Dives* could not be tormented *merely* for having been rich; for a Man may certainly have the Blessings of This Life, and of the Next too; Nay, his making a right Use of the former entitles him to the enjoyment of the latter. The Sense therefore is, as if *Abraham* should have said; You made Worldly Affluence and Greatness your supreme Good; and you *had* it; you have had your Portion therefore, and upon That Account have no Reason to complain. And besides; Your so misplacing your Happiness, which was highly criminal, and for which, according to the
Nature

Nature of Things, as well as by the just Judgment of God, you are necessarily excluded from Heaven; besides This, I say, you made an ill Use of your Wealth, by Pride; by looking upon yourself, as the Proprietor, not the Steward of it; by Luxury, and Sensuality; by Uncharitableness, and Cruelty to the Poor. For all which you are now punished; and eternal Reason and Justice require that you should be so.

And likewise Lazarus evil things; but now he is comforted. He is not comforted and rewarded, merely for having been afflicted; but for having born his Afflictions patiently, and having been good and vertuous in all other Respects. For as a Man (which I just now observed) may have the Blessings of both Worlds; so he may have the Miseries of Both: Whether we shall be happy, or unhappy in the next Life, depending upon our *Behaviour*, not upon our *Fortune*, in This. Which I mention; because some People seem to think that they are certainly good Christians, because they are great Sufferers. Whereas the Question in Religion with respect to Suffering, is not so much *what* we suffer, as *for* what, and *how* we suffer. Many make themselves miserable wholly by their Vices, or more miserable than they

they need be by the one Vice of Impatience; and upon That Account fancy themselves God's best Children; misapplying to themselves That of the Psalmist, *it is good for me that I have been in trouble*: When in truth, and considering their Behaviour, if finally persisted in, it had rather been *good for them, if they had never been born*. But having touched upon This before, in my second Discourse upon This Parable, I pass it over here; and proceed to the other Part of *Abraham's* Answer.

And besides all This, between us and you there is a great Gulf, &c. A Chasm, or empty Space, say Some; a *Chaos*, or rude indigested Heap, say Others: It matters not which; tho' the Word *χάσμα* in the Original seems plainly enough to determine it to the First. Here again curious Enquiries are vain and presumptuous; and This again is manifestly a figurative or allegorical Scheme of Speech. For Spirits cannot be hinder'd from passing to and fro, either by the Interposition of Bodies, or by a Vacuity, or Space empty of all Bodies. The Sense is no more than This, that by the Will and Designation of Almighty God, the Mansions, or rather perhaps the States, of the Righteous and the Wicked, during the Interval
between

between Death and the Resurrection, are separated and disjoined; so that they can have no Intercourse, or Communication with each other. This, I say, is all the Meaning of the Passage, as I conceive. For some Expositors tell us, that it implies the *Immutability* of both Those States; and teaches us that the Condition both of good and bad men, in the other World, is unchangeable or irreversibile. Which undoubtedly is true Doctrine; but how it is inferred from This Portion of Scripture, I do not apprehend. For all Communication between them may be entirely cut off, while they are in Those States; and yet, notwithstanding That, those States themselves may be altered; tho' it is evident from other places of Scripture that they never will be.

IV. The fourth and last Point is *Di-
ves's Reply to Abraham. I pray thee there-
fore Father, that thou wouldest send him
to my Father's House; for I have five Bre-
thren, that he may testify unto them, lest
they also come into this place of Torment.*
How could This reprobate Spirit be sup-
posed to have any Concern for his Bre-
thren? For is there any Charity, or even
natural Affection, in Hell? Not in Hell
strictly

strictly speaking, or in the Place of the Damn'd after the Day of Judgment. But in *Hades*, or the Middle State, which (as I have shewn) is the Hell here spoken of, perhaps there may. For as they have not There the Fullness of their Punishment; so it may be they are not There fully, and completely wicked: but may have some small Remains of merely humane Goodness; at least for a little time, or immediately after the Separation of the Soul from the Body. Or peradventure he did not make That Request for their sakes, but his Own. They might be wicked by his Example; and so he might think, and very reasonably too, that his Torments would be increased by Theirs. Let Those tremble at This, who have drawn Others into Sin; or are in danger of doing so, by their Example in Practice, by their Discourse, but above all by their Writings: Writings tending to the Encouragement either of Lewdness and Immorality, Profaneness, Heresy, or Infidelity; or even containing any thing that may give just and reasonable Cause of Scandal, or Offence. It may be said of a Sinner, as well as of a Saint, that *He being dead yet speaketh*. Let them retract and recant such their Writings in their Life-time; and publicly

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lickly ask Pardon of God, and his Church. When they are out of the World, nothing is to be done; nor can they, like other Vipers, yield Antidotes, after they are dead, to dispel their own Poison. And most just it is that Those, above all Men, should be punish'd *with* the Devil and his Angels; who have fin'd *like* the Devil, by bringing Others, as well as Themselves, into That Place of Torment.





LUKE xvj. 29, 30, 31.

Abraham saith unto him, They have Moses, and the Prophets; let them hear them.

And he said, Nay Father Abraham, but if one went unto them from the Dead, they will repent.

And he said unto him, if they hear not Moses and the Prophets; neither will they be persuaded, tho' one rose from the Dead.



WE are now come to the last and most remarkable Part of This Parable: To the Rich man's *second* Request, viz. That concerning his *five Brethren*, taken notice of in the Close of my last Discourse. *Abraham* answers, that they have sufficient Means for their Repentance and Reformation, in the ordinary way, *i. e.* in the Books of *Moses*, and the Prophets. The Other, insisting upon his Request,

replies, by telling him that Those ordinary Means have hitherto proved ineffectual, and are like to do so still; but that if extraordinary ones are afforded them, such as a Messenger sent to them from the Dead, he is sure their Repentance will be the Consequence of it. *Abraham* rejoins; That if the standing Revelation in Those inspired Writings will not convince and reclaim them, nothing will; No, not an Express dispatch'd to them from the other World, and acquainting them with the Rewards and Punishments of it. I shall, by way of Accommodation, apply This to our present Circumstances: Observing in a Word, that to *Moses* and the Prophets we must now add *Christ* and his Apostles; and that by this Addition the Argument holds more strongly; the *New Testament* being superior to the *Old*. I need not insist upon the *Sufficiency* of our Religion with respect to the *Precepts* of Piety and Morality contained in it: *That*, I apprehend, is deny'd by Few or None of our Adversaries themselves; They think it rather *redundant* than *deficient*, in Matters of *Practice*, as well as *Faith*. And as for *Motives* to Obedience; None certainly can be more cogent, than the Reward of everlasting Happiness, and the Punishment

ment of everlasting Misery. Not but that we of course, and by necessary consequence, shew the *Sufficiency* of the *Precepts*, and of the *Motives*, and the *Truth* of *every thing else* in our holy Religion; if we prove the *whole System* to be *Divine*: Which I undertake to do in the following Discourses. But I say what I shall *directly* insist upon, will be only the *Evidence* of the Christian Religion. Our Infidels object, that it is not enough for them to have the *Writings* of the Inspired Penmen, as we are pleased to call them: They ought to have Miracles, and be Eye-Witnesses, as Others are pretended to have been; or at least to have Proof (if That be possible) equivalent to such ocular Demonstration. A *new Revelation* indeed is not, I think, demanded; as Some by Mistake have stated it: but full unquestionable Proof that This *standing Revelation*, as we call it, which we now have, and declare to be Divine, is really such. Take it which way you will, it matters very little: Because if we satisfy the Latter Demand, we by consequence shew the Unreasonableness of the Former. For if the present Revelation (which, if true, is granted to be sufficient) be sufficiently proved to be true; it follows that there is no Occasion for

any other Revelation, and consequently that 'tis unreasonable to require one. I shall therefore shew,

I. That We have *now* full, sufficient, abundant Evidence, to prove the Truth, and Divine Authority of the Christian Religion. *They have Moses, and the Prophets, Christ and his Apostles ; let them hear Them.*

II. That it is irrational and absurd, perverse, and unjust, to demand fresh Miracles.

III. That if they were granted ; Those who demand them would not be convinced by them. *Nay Father Abraham, but if one went unto them from the Dead, they will repent. And he said unto him, if they hear not Moses and the Prophets, [we add, Christ and his Apostles] neither will they be persuaded, tho' one rose from the dead.*

I. First then We have full, sufficient, far more than sufficient Evidence, to prove the Truth, and Divine Authority of the Christian Religion. This will be made out ; if we shew

1st, That the Books of the *Old* and *New Testament* are certainly genuine, or written by Those whose Names they bear.

2^{dly}, That the Facts recorded by Those Authors, in Those Writings, are undoubtedly true. For from hence it will follow,

3^{dly}, That Those Writings are from God, or given by Divine Inspiration. The Truth of which Consequence shall be shewn in its proper place.

1st then. The Books of the *Old* and *New Testament* are certainly genuine, or written by Those whose Names they bear. It may here be objected in the Entrance, that some of These Books have no Authors Names affixed to them; and so This Proposition cannot affect *Them*. Be it so: We will therefore at present, and for Brevity's sake, set aside Those Books; and suppose there were none such in Being. For it is not my Business here to prove the Truth of the Canon of Scripture, as now settled: which has been done by several learned Men. Our present Argument requires no more, than that we shew Those Divine Writings (as we esteem them) which have the Names of certain Authors affix'd to them to be really pen'd

by those Authors. And here again that we may avoid all unnecessary Disputes, and say nothing but what is directly to our present purpose ; since it is objected that some of the smaller Epistles in the *New Testament* were for some time doubted of in the Church itself (tho' That Objection likewise has been abundantly answer'd) we will wave Them too, as if they were out of the Question now before us. Nay to shorten Matters yet more, and add greater Strength and Clearness to the Argument ; we will in This, and the two other Propositions, confine our Discourse only to the Writings of *Moses* and the Prophets in the *Old Testament*, and to the Four Gospels, and the Acts of the Apostles in the *New* ; especially considering that Those Writings include every thing that is necessary both in Point of Fact and Doctrine. We come then to the Point itself ; which will not require many more Words than we have employ'd in clearing the Way to it. For here we are to prove — What? That Those Books are really Theirs, whose Names they bear. 'Tis so plain of itself ; that we are at a loss to prove it by any thing plainer. Why should we doubt whether the Books of *Moses*, and the Prophets, of St. *Mat-*
thew,

thew, St. *Mark*, St. *Luke*, and St. *John*, were written by them? Did they not own them as *Theirs*? They did; and all the World knows it, as much as it knows any thing of This nature, which yet was never doubted of. They were published by their several Authors themselves; who lived several Years after the Publication of them. Publish'd, I say, by Them as *Theirs*; and receiv'd as such by every body else. And is not This Proof enough? Nobody questions the Authenticalness of innumerable other Books, bearing the Names of Heathen Philosophers, Poets, and Historians, both *Greek* and *Roman*; tho' they liv'd at a greater Distance of Time from our Age, than Those of whom we are now speaking. Not one of our Deists has objected against any of These; and They would laugh at Us (and that very justly) if *We* should. Why must the Scriptures alone be subject to all these Cavils? when there is at least *as much* Evidence for the Genuineness of Them, as of any other ancient Writings whatsoever. Nay indeed a great deal *more*. For the Matter of them being of infinite Importance (which can be said of no other Book) it infinitely concern'd Mankind, when they were first publish'd to be thoroughly satisfy'd of
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their Truth and Authority. The *Jews* were scrupulous, even to Superstition, concerning every Circumstance of *Their* Sacred Writings. And it is not to be imagin'd that Those of the *New Testament* would have been receiv'd at first, when the whole World, in a manner, was strongly prejudiced against them; could they have discover'd any sort of Imposture relating to them. And for the same reason we may be sure they were very inquisitive and cautious; and would have discover'd such an Imposture, had there been any. Instead of which; both *Jews* and *Gentiles*, even the Emperor *Julian*, an Apostate from Christianity, and as such a most malicious Enemy to it, acknowledg'd Those Writings to be genuine. They endeavour'd, tho' with bad Success, to answer, and confute them; but never deny'd them. They were in truth never question'd by any body, 'till within these two or three last Ages; by Papists on the one Hand, and by our modern Infidels on the other. And what have they to say in justification of This wicked and ridiculous Scepticism; contrary to common Honesty, and the common Sense of Mankind? Why, They cannot be *sure* that These Books were written by such, or such Persons; because
they

they did not see Those Persons write them : That is, because They who live in This Age did not live 1700, 2000, 3000 Years ago, and see every thing that was then done. Did they stand by and see *Herodotus*, and *Livy* write their Histories; *Homer*, and *Virgil* their Poems; *Aristotle*, *Cicero*, and *Plutarch*, their several Works ascribed to them? Or suppose any Book to be first published now, in our own times, as there are many (more, God knows, than are good) and its Author, whose Name it carries, to be now living, and well known; It would surely be very difficult for these Wits to *see* every Book written that *is* written. But will they not allow any thing to be true, unless they see it? What then becomes of the common Faith of Mankind; and, if This Humour prevails, of Mankind itself? Concerning which, more under the next Proposition. The Summe of the whole Matter is This; and let all Persons of *real Reason* seriously consider it. These Men will not admit the few Books of the Scriptures to be genuine; tho' the Subject of them is of the last Importance to *them* and *all mankind*, and tho' they are much better proved to be genuine than any ancient Writings in the World: At the same time the very same Men, without

out the least Scruple or Hesitation, acknowledge ten thousand other Books to be genuine; tho' they have no manner of Concern *in* them, and not a quarter so much Evidence for the Genuineness of them. Whether This be *Wit*, or *Madness*, let any one in his Senses judge. And so I pass on to the second Proposition; which is,

2dly, That the Facts recorded by Those Authors in Those Writings are undoubtedly true. Here we are to consider This History as an ordinary common History, not as an inspired one; for to say it is inspired, or even true, because itself says so, would be absurd. Not but that even Here, while we shew it to be *true*, the *Nature* of the *Proof* is such; that we of *course* and *unavoidably* do much *more*, and shew it to be *divine*. For Thus we proceed. Considering it only as if it were a common History, like That of *Salust*, *Josephus*, *Eusebius*, or any Author, whether Heathen, Jew, or Christian, and putting it upon the same foot with Their Relations or Narratives; we by the Credibility of the Witnesses, the Nature of Things, and collateral Evidence from other Histories, and Records, prove the Facts related in it to be undoubtedly true; nay prove to a Demonstration that it is
impos-

impossible they should be otherwise. Now a very great Number of These Facts are *Miracles*, or wonderful Works wrought by the Power of God ; which, with the Help of a little Deduction, shew the *History*, as well as the *Doctrines*, of the Scriptures to be of divine Authority. But This, tho' it was proper to premise it here, belongs more directly to our Third Proposition: Let us proceed at present with the immediate Subject of This Second. I say then the Matters of Fact related in the *Old* and *New Testament* are certainly true. They are delivered down to us in an ancient, well known, authentick History. And why is not This Proof enough ? Why should any one doubt of These things, more than of innumerable other Historical Facts concerning which he makes no Doubt at all ? The Reality of These was not question'd, when they were *first publish'd* ; why should it be question'd *Now* ? Have they been *disproved* ? If they have ; Let the Disproof appear, and I am answer'd. But Nothing of That has been so much as attempted ; unless Laughing, and Wrangling, may be called Arguing ; and Suspicions, and precarious Assertions, pass for Evidence. Or will They come on again with the before exploded Absurdity ; and say they will
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allow nothing to be true, but what they see? If That be reasonable ; there's an End of *all* History, as well as This, of all Human Faith, and in effect of the World itself. But they cannot say That; because they receive other Histories as undoubtedly true. Why then not This? Unless they have some Evidence to invalidate it: And if they have, as I said Before, let us *hear* it ; for I am sure we have not heard it yet. The Writers of it were in all respects Persons fit to be credited : They had the Gift of common Reason at least; They appear to have been plain downright honest Men; tho' if they had *not* been so, they could *get* nothing by imposing a Falsehood of this nature upon the World. They were Impartial, and Disinterested; because they record *their own Follies, Faults, and grievous Sins.* The *publick* Transactions they relate shall be considered presently: And of those which were private they were themselves *Eye and Ear-witnesses*, as They tell us ; And as for their *Veracity*, something has been just now said of it, and more shall be said hereafter. Thus much, one would think, should set them upon a Level at least with other Historians, whom yet Everybody believes. Nay That Mark of Impartiality, Registring their
own

own Faults in the manner they do, will set them above any other Historian this day in the World.

But I go a great deal farther ; and add that we have *infinitely more* Evidence for the Truth of *these* Facts, than of *any other* recorded in History. They *are*, they *must* be true ; and 'tis *impossible* they should be false. If *Moses's* Law, for instance, was not undeniably proved to be something more than humane, if it was not proved to be divine, as it pretends to be ; 'tis altogether unimaginable that the whole People of the *Jews* would have receiv'd it as such, or indeed have receiv'd it at all, considering how extremely burthensome it was by its innumerable laborious Rites, and Ceremonies ; particularly the painful and bloody Sacrament of *Circumcision*. Neither can That People be supposed to have made their Laws themselves, or to have receiv'd them from any Legislator but God, for another Reason ; because some of Those Laws could not subsist, or be put in execution, without continual *standing Miracles*. Witness That about the Sabbatical, *i. e.* every seventh Year ; in which their Land was to lie untill'd, and they were to have no Harvest or Vintage. In order to the keeping of which, it was promi-

promised, as indeed it was necessary, that in one Year, the Sixth, the Earth should produce thrice as much as usual, or Provision for three Years. *Levit. xxv. 21.* If This Promise was *not perform'd*; it follows first, that they *could* not have executed the Law if they *would*: secondly, they must have *known* it to be *false*, and therefore would have rejected it as such. It *was perform'd* therefore: And if it was; here was *1st*, the Fulfilling of a *Prophecy*, as well as of a *Promise*: *2dly*, A continued *standing Miracle*. Then again, thrice every Year all the Males were to *appear before the Lord* in the Place he should chuse; consequently to leave their Country unguarded and defenceless: Which, being thus naked and abandon'd, might become an easy Prey to the many and powerful Enemies with which they were on every side surrounded. But Those Enemies were by *another standing Miracle* hindered from invading them at those Times; when they could not but know the Condition the Country was in. *For I will cast out the Nations before thee*, says God, *neither shall any man desire thy land, when thou shalt appear before the Lord thy God thrice in the Year.* *Exod. xxxiv. 24.* As to the Fulfilling or not Fulfilling of This Promise; the Argument is the same

as in the other Instance ; and I need not repeat it. The Priest's being exempt from the Infection of Leprosy, when by vertue of his Office he continually conversed with Those who had That contagious Distemper, was at least an extraordinary Providence: And the *Water of Jealousy* was another standing Miracle. Is it to be conceived that in These plain Matters of Sense, done in their own Times, and before their own Eyes, continually, and for many Ages together, a whole Nation could be deluded, or mistaken? Which suggests another Consideration.

Far the greatest Number of the Facts related in the *Old and New Testament* were *publick* ; and *Multitudes* were Witnesses to them. Such were most of the Miracles wrought by *Moses* and the Prophets, by Christ and his Apostles. *Moses* appeals to the whole *Jewish* Nation ; putting them in mind of what *they themselves* had seen : The Passage through the red Sea ; the Miracles in the Wilderness, the Destruction of *Corah*, and his Company. *And know you this day*, says he ; *for I speak not with your Children which have not known, and which have not seen — But your Eyes have seen all the great Acts of the Lord which he did.* Deut. xi. 2 - 7. And could he hope to persuade *so many hundred thousand*

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send men out of their *Senses*, and make them *believe* That to be *true* which they *knew* to be *false*? If it be said that the Writings ascribed to him were forged since his Death; We reply, This cannot be for the two Reasons just now mentioned: Because the Law could not subsist without continual standing Miracles, of such a nature, that no Mortal could counterfeit them: And because It was extremely grievous and burthensome; so that if any body had been *able*, nobody can be suppos'd *willing* to have *forged* it. But besides; the whole *Jewish* Constitution both in Church and State was founded upon the Law: And This Constitution, as every body grants, was begun, and establish'd by *Moses*. The *Law* therefore could not be invented after his Time: And as to the Histories of the *Miracles* interspers'd up and down, and interwoven with it; had they been in any After-Age added to the Law, which was constantly read both in publick, and private, with a diligence and industry, an accuracy and exactness, beyond all Example, (*Deut. xi. 18. &c.*) the *whole Nation* must *immediately* have *seen* and *known* the *spurious Additions*, and consequently could never have been *deceiv'd* by them. Or rather, considering it was from the Beginning
so

so *constantly read*, and *minutely scan'd* ; it is *impossible* that such Interpolations could ever have been made *at all* : Unless we will suppose the *whole Nation* to have conspir'd in a *ridiculous unprofitable Fraud* ; nay a Fraud extremely *troublesome*, and *grievous* to them ; which is equally impossible.

Add to This, that there were several *Festivals* in memory of *particular Facts*, as the Passover, the Feast of Tabernacles, &c. one of them, (the Passover) *always* from the *very Beginning*, observed among the *Jews* in obedience to the *Law*, and affirm'd *in it* by *Moses* who gave it, to be *coeval* with *Himself* : They could not therefore be invented in After-times : And were moreover in all Ages so many standing, or (as it were) living and visible Evidences, confirming the Genuineness of the Law, and the Truth of the Facts recorded in it. There were also *standing Monuments*, as the Ark, *Aaron's Rod* that budded, the Pot of *Manna*, the brazen Serpent, actually in Being for many Ages, and affirmed likewise in the Law to be of equal Antiquity with *Moses* the Giver of it.

In like manner, most of the Transactions related by the *Evangelists* were publick, done in the Sight of Multitudes,

and known to all the World. The Miracles wrought by our Saviour and his Apostles were often wrought before many hundred, sometimes many thousand Spectators: Particularly, four thousand at one time, and five thousand at another, were fed with Food created upon the Spot. To which we may add that *other Historians*, both *Jews*, and *Gentiles*, take notice of several Things and Persons mention'd in the *New Testament*; as *John the Baptist*, and *Jesus Christ*, the Latter's Suffering under *Pontius Pilate*, the prodigious Spreading of Christianity soon after its Appearance in the World, &c. That They should say *no more* of These Matters (for That, I think, has been made an Objection) is very accountable, supposing them to be true; Nay, it would have been strange, if they had said much. *1st*, Because it was not to their Purpose. The Histories they wrote were upon other Subjects; the Affairs of *Rome*, the Lives of such or such Emperors, the Antiquities and Wars of the *Jews*, and the like. *2^{dly}*, Because they hated Christianity, and despised its Professors; and consequently 'twas not Their Business to promote the Honour of Either. 'Tis enough that they have *said something* of these Matters; and not one Word to *dis-*
prove

prove them: Had they been *particular* in relating them; Those Parts of their Writings would have been suspected as spurious, and foisted in by Christians: As That famous Passage in *Josephus* concerning our Saviour's Person, Miracles, and Death, actually is so suspected for This very Reason; And That perhaps is the best Objection our Adversaries have to alledge against it. By the way, it is very unreasonable that both the *Fullness* and the *Smallness* of these collateral Testimonies from Jewish and Heathen Historians should be urged as Arguments against us: As on the one hand it is objected that the aforesaid Passage in *Josephus* concerning our Saviour is too full, and particular to be really *His*; and on the other, that the Murder of the Innocents by *Herod* cannot be true, because the same *Josephus* says nothing about it.

But tho' we have not much particular corroborating Evidence from the *Histories* of the *Heathen*; yet we have a great deal from *much better Authorities* of *Theirs*: I mean their *publick Acts*, and *Records*. According to the Custom of Procurators, or Governors of Provinces; *Pontius Pilate* sent an Account of the Miracles, Death, and Resurrection of our Saviour to *Tiberius*; upon which, That

Emperor propos'd in the Senate to have him taken into the Number of the Gods. And This was inrolled in their publick Records; which are appealed to by *Justin Martyr*, and *Tertullian*, in their Apologies to the Emperors themselves. These Writers lived in the next Age to That of our Saviour: And can we suppose they would have been so mad as to appeal to such Records, had there been none in Being?

But farther; the Facts related by the Evangelists, had they been false, must by the whole World, in a manner, have been immediately disprov'd. For when their Books were first publish'd, Thousands were living who must have known that such Things were never done. To give an Instance or two out of a multitude. *St. Matthew* transmits to Posterity the Massacre of the Infants by *Herod*. Had This been false; the whole Jewish Nation must have known it to be so. For the History was publish'd in a few Years, fifteen at farthest, after the Thing is said to have been done. The Circumstances of our Saviour's Death are thus set down by the same Evangelist. *Now from the sixth hour there was Darknes over all the Land unto the ninth hour*, Matth. xxvii. 45. Afterwards; *Jesus, when he had cried again*

again with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were open'd, and many bodies of Saints which slept, arose, and came into the holy city after his resurrection, and appeared unto many, Ver. 50. & seq. Now suppose a man in our Time should write a Book, telling us that in the Year 1716 such a Person, naming his Name, was put to death upon *Tower-hill* as a Criminal, some thinking him to be guilty, others to be innocent: And that at the time of his Execution the Sun was preternaturally eclips'd for three hours together; that there was a prodigious Earthquake; that the Dome, or Cupola, of *St. Paul's Church* was split from Top to Bottom; and that the Tombs in *Westminster-Abby* were open'd. Is there, I ask, one single Man, or Woman now living in *London*, or *Westminster*, in the whole Kingdom, or in all *Europe*, that would believe one Word of This? Is there one single Person that would receive such a History as true; and be brought over to a new Religion (directly contrary to his Own) which such an Historian should endeavour to introduce by vertue of such Facts so related? The smallest Degree of

common Reason will make the Application ; and I need say no more of it. The same *St. Matthew* tells us that the Field purchas'd with *Judas's* thirty Pieces of Silver, had, from That Purchase, a *new Name* given it : *It was call'd*, says he, *the Field of Blood unto this Day*, meaning the Time of his writing his History. It was called so *unto this Day*, i. e. it was *then named*, and *still continues* to be called so. Now This is is an Appeal to the common publick Voice and Language of the People. If it had not been so ; would not all the Jewish Nation have exploded it as a most notorious, impudent, ridiculous Lye ? And therefore can any body be suppos'd to have told such a Lye ? Once more ; The Gift of Tongues conferred on the Apostles was one of the most illustrious Miracles that ever was wrought. If This had been false, as it is recorded by *St. Luke* in the Acts ; it must have been known to be so not only by the *Jews*, but *by all Nations under Heaven*, some of which were then assembled at *Jerusalem*. The whole World therefore *could* have disproved these things, if they had not been true : And considering they were related in order to establish a new Religion, subversive of all Religions then in Being ; all the World
was

was not only *inclined* by Prejudice, but *obliged* in Interest, Honour, Conscience, common Honesty, and common Sense, to have disprov'd them. And yet, when they were fresh in Memory, Multitudes were by the Evidence of them converted to That new Religion: Nor were they deny'd by Any, not even by Those who still continued in their former Persuasion, and refused to be converted. Nothing can be pretended to invalidate These Arguments; but the old, precarious, unprov'd, sufficiently disprov'd Assertion, that the Books bearing the Names of the Evangelists are not really Theirs, nor were so much as written in their time, but forged long since: Of which Enough has been said already; and I will say no more of it.

A further Proof that These Facts are true is This: Those who related them sealed their Testimony with their *Blood*. And This Argument again is greatly confirm'd by *Another*; I mean the speedy and wonderful *Growth* of Christianity. Which was presently embraced by Multitudes both of *Jews* and *Gentiles*, the Learned, Wise, Great, and Noble, as well as the inferior Sort; tho' it was supported by no human Force, Art, or Policy, but without the Assistance of any of These, made
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its way in opposition to all of them ; tho' it contradicted the most inveterate Prejudices, and darling Vices of Mankind, enjoining what was most distastful and grievous to Flesh and Blood ; obliging its Converts to renounce the Enjoyments of This World ; exposing them to Poverty and Contempt, Torments, and Death. The Gospel could never have been Thus propagated ; unless the Apostles and Evangelists, the first Teachers, and Writers of it, had given the World unquestionable Evidence that they were sent from God, as they professed they were. We have therefore much *more* Proof for the Truth of This History, than of any other in the World. For Nobody ever worked Miracles, and suffer'd Death, to testify that *Alexander* the Great, for example, destroy'd the *Persian* Monarchy ; that *Julius Cæsar* conquer'd *Pompey*, and was Himself at last slain in the Senate ; yet these things are question'd by Nobody : Why should Those be question'd of which we have been speaking ; when for the Truth of Them there is the same Evidence as for the Truth of Those others, and a thousand times more ?

Another Part of which is the *Fulfilling of Prophecies*. To pass over Those of the *Old Testament*, (as That concerning *Cyrus* prophe-

prophecy'd of by Name above two hundred Years before he was born, and many more) and even far the greatest Number of Those contain'd in the *New*; That predicting the Destruction of the City and Temple of *Jerusalem* would alone be sufficient, if there were no other. In our Blessed Saviour's Time there was no Appearance of That Destruction: Nor could it have happen'd (as is plain from *Josephus*) but by a Blindness, and Obstinacy of the *Jews*, transcending all Example; which can be deem'd nothing less than a Judicial Infatuation. Their brave and pious Enemy, the *Roman* General *Titus*, labour'd to save them with as much sollicitude, as if his own Interest had been concern'd in their Preservation. He was particularly careful to preserve That *Wonder of the World*, the glorious *Temple*; and gave out his Commands accordingly. Notwithstanding which, a common Soldier, as it were by a divine Impulse, (they are *Josephus's* own Words) being lifted up by another Soldier, hurl'd a Firebrand into one of the Windows; which consum'd to Ashes the most beautiful, and magnificent Structure in the Universe. Compare This and the other Particulars of That War and Desolation with our Saviour's Prediction; and the

Histories

Histories of *Josephus* a Jew, and *Tacitus* a Heathen, will look like a Comment upon the Prophecy of Christ. *And as some spake of the Temple, how it was adorned with goodly Stones, and Gifts; he said, As for these things ye behold, the days will come, in the which there shall not be left one Stone upon another, that shall not be thrown down, Luke xxi. 5, 6.* How This was verify'd we have seen. To omit many other Circumstances in this Prophecy exactly answer'd by the Event (for I have not Time to insist upon these things) it is said Verse 11, *And great Earthquakes shall be in divers Places, and Famines, and Pestilences.* That there were such we are assured by *Dion Cassius*, another Heathen Historian. *And fearful Sights, and great Signs shall there be from Heaven.* The amazing *Prodigies* which preceded the Destruction of *Jerusalem*, are recorded both by *Josephus*, and *Tacitus*. Our Blessed Saviour proceeds Ver. 20. *And when ye shall see Jerusalem compass'd with Armies; then know that the Desolation thereof is nigh.* This needs no Comment: That the *Roman Armies* encompass'd it, and that its Destruction immediately follow'd, all the World knows. To go on therefore, Ver. 24. *And they shall fall by the edge of the Sword,*
and

and shall be led away Captive into all Nations; and Jerusalem shall be trodden down of the Gentiles. Eleven hundred thousand Persons (as the *Jewish* Historian informs us) perished in That famous Siege; besides almost one hundred thousand more, that were made Slaves; a thing not to be parallel'd in any other History. The *Jews* were, as we all know they still continue to be, dispers'd over the face of the Earth; and their City was effectually trodden down by the *Gentiles*; that is by the *Romans*. Ver. 32. *Verily I say unto you, this generation shall not pass away, 'till all be fulfilled.* Here is a particular Specification of the *Time*: It should be, when Some who liv'd in our Saviour's Time should be still living. Accordingly it happen'd within thirty eight Years; at which time not only Some, but Multitudes, must in the Course of Nature be living, who were living when our Saviour spoke Those Words. Parallel to This Place is That of *Matth. xvi. 28. Verily I say unto you, there are some standing here, who shall not taste of Death till they see the Son of Man coming in his Kingdom.* His Coming in Judgment to *Jerusalem* in particular being one of his *Advents*; as his Coming in Judgment to the World in general at the last Day will be another.

other. The Prophecy concludes thus, Ver. 33. *Heaven and Earth shall pass away ; but my Words shall not pass away.* They have not pass'd away indeed ; They have been punctually fulfilled. And the due Consideration of them, compared with the Event which they predicted, is enough not only to convert the most harden'd Infidel, were such a thing possible ; but to draw Tears from the Eyes, and almost Blood from the Hearts of all that read them. Which suggests to our Thoughts another remarkable, and most moving Prediction of the same thing. *And when he was come near, he beheld the City, and wept over it ; saying if thou hadst known, even thou in this thy day, the things which belong to thy peace ; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side ; and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.* Luke xix. 41, 42, 43, 44. In the manner we have seen was This Scripture fulfilled. Thus was That miserable People consum'd, after they had fill'd up the measure of their Iniquities by crucifying the
Lord

Lord of Life; who (according to the Scriptures likewise) rose from the dead, and afterwards came to visit them in the above-describ'd dreadful manner; to the utter Ruin, and Excision of their State and Nation.

I say their *State* and *Nation*; for tho' they are still in *Being*, yet they are *no Nation*. And This is another Evidence of what we are proving. The astonishing Dispersion of the *Jews* is at once a Completion of Prophecies; and also a visible Infliction of divine Vengeance: That Dispersion being altogether unaccountable upon any other Principle; since they are a People very numerous, and immensely rich, yet could never settle as a political Body in any Part of the World; but are mix'd with, yet plainly distinguish'd from, all other Nations, and scatter'd over the face of the whole Earth, wandring about, as it were, with a Mark set upon them; a Thing of which there neither is, nor ever was, any other Instance. So that the *Jews*, tho' Enemies to Christianity, are Themselves at this day a visible standing Proof of the Truth of it.

The Apostate Emperor *Julian*, out of Spight to Christianity, and hoping to disprove the Fulfilling of our Saviour's Prediction, would needs re-establish the *Jews*; and,

and, in order to it, rebuild the Temple at *Jerusalem*. But he found himself disappointed in his Aim, by Earthquakes, and Balls of Fire bursting out of the Foundation, destroying the Works, and consuming the Workmen. This is attested not only by Christian Historians, but by an eminent Heathen one ; who lived at the time, and gives a very particular Account of it.

Thus then I have made good my First Proposition, That the Books of the *Old* and *New Testament* are really written by Those whose Names they bear ; and my second, That the Facts recorded by Those Authors in Those Writings are undoubtedly true. From whence it *follows* in the Third place,

3. That Those Writings are from God, or given by divine Inspiration. This Proposition, I say, *follows* from the other Two ; and the Truth of the Consequence is now to be made out. The Writings are genuine : And the Authors of them were sent by God ; because they wrought Miracles, and taught no Doctrine but such as Persons commission'd by God might teach. Against This I know of but two things that can be objected. *1st*. Some of Those Writers (as *Mark* and *Luke*) were not Apostles ; and work'd no
Miracles

Miracles that we know of. 2dly, It does not appear that the Apostles themselves work'd Miracles, but only from That History called the *Acts of the Apostles*; which was written by St. *Luke*, who (as before objected) did no Miracles that we know of. I answer to the First: *Mark*, and *Luke*, were Attendants upon, and instructed by, the Apostles *Peter*, and *Paul*, who work'd Miracles. Nay they Themselves must be supposed to have done so: Otherwise they could not have successfully preach'd the Gospel; as We are from other Histories assured they did. Besides; the Gospels of St. *Matthew*, and St. *John*, who were Themselves Apostles, contain the Substance both of the Facts and Doctrines upon which the Christian Religion is founded. To the Second I answer; St. *Luke* (as just now observed) attended upon St. *Paul*: And besides, if his History had not been true, it could have been disprov'd at, and about, the Time when it was written. Particularly, if the Apostles in their several Travels did not shew that they had the Gift of Tongues by speaking the Languages of all Countries to which they came; That Part of his History would have been proved to be false.

The Argument then stands thus. The genuine Writings of Those who were sent by God, and of Those who wrote by Their Information and Direction concerning Matters of the highest Importance, and introducing a new Religion into the World, must be true, and of divine Authority. Because otherwise God would concur in a Falschood of the greatest Consequence; at least suffer such a one to be imposed upon Mankind in his Name. But the Apostles were sent by God, as appears from their Miracles (which we have proved to be true, supposing their History to be no more than a common one) and from their teaching no Doctrine but what is worthy of God: And their Writings are certainly genuine: Therefore those Writings are not only true, but of Divine Authority.

The Objections against Miracles drawn from Men's being *ignorant* how far *natural Powers* extend, and consequently from their being unable to distinguish *true* Miracles from *false*, are vain, and groundless. For 1st. If we know not how much a Creature *can* do, we may know how much he *cannot* do: A Creature cannot *create*, for instance; as in the Case of our Saviour's feeding the five thousand. And I think it will be allowed by
All

All that a Creature cannot *raise the dead*; nor in a moment enable Persons of themselves perfectly *illiterate to speak all the Languages of the Earth*. 2dly, All Men are Judges of Works transcending the *ordinary Course of Nature*, whether wrought by a *Creature*, or *no*. And if such are wrought in *Confirmation of a new Religion* pretended to come from God; and no greater are wrought to *over-rule*, and *controul* them, in *Disproof* of That Religion; the said Religion so attested, and containing nothing contrary to Reason, natural Religion, or a preceding Revelation, *must* come from God. For otherwise (as we hinted Before) He would at least *suffer*, or *permit*, a *preternatural* Power to be exerted in *his Name*, in order to impose a *Falsehood*, and make Men believe That to be *His* which really is not: Which is inconsistent not only with his *Mercy*, and *Goodness*, but with his *Truth* and *Justice*. 3dly, If a Man cannot *Himself* be assured that he is *inspired*, or *sent by God* (for Objections have been made about *That* too) and likewise give *sufficient Proof* to the *World* that he is so; it will follow that it is not in the *Power of God* to *communicate his Will* to Mankind: Which is a gross and palpable Absurdity.

From the three Propositions laid down, and now, I hope, fully proved; it is abundantly manifest that we have *at This day* sufficient, more than *sufficient*, Evidence to prove the *Truth* and *Divine Authority* of the *Christian Religion*: Which was my First general Head. I proceed now to the Second;

II. That it is *irrational*, and *absurd*, *perverse*, and *unjust*, to demand *fresh Miracles*. This appears even from what has been proved under the foregoing Head. For if we have already Evidence *enough* (as it has been shewn we have) it is plainly unreasonable to demand *more*. To which I here add, that our not being Eye-witnesses is no rational Objection: since there is *Certainty* in *Faith*, even *human Faith*, as well as in *Science*. We no more doubt of a thousand things which we only *hear*, or *read of*, than we do of what we *see*, or can *demonstrate* by our *Reason*. We are as sure that there are now innumerable Places in the World which we never saw, as we are that We ourselves are in Being: We no more question the Truth of innumerable Facts which we only read of in History, tho' done thousands of Years ago, than of what we see transacted in our own times.

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The Miracles therefore already wrought being transmitted to us by unquestionable History; with such Circumstances too, that in the nature of things 'tis impossible the Facts should be false; the Evidence of them to Us is the same *in Effect*, tho' not *in Kind*, as if we had seen them with our own Eyes. Why then should we demand new ones? Which leads us to the next Consideration. Faith, even human Faith, being as rational an Assent as any belonging to the Understanding; and all Mankind proceeding upon it in thousands of Instances without the least Scruple, or Hesitation; there is all the Reason in the World that we should proceed upon it in *This* of which we are now speaking, as well as in *any other*. By consequence it would be *inconsistent* with the *Wisdom of God* to *set aside* This so *rational* an Assent in *This single Instance*: Which he must do; if working continual Miracles he should *force* our *Assent*, as it were, by *thrusting sensible* Evidence upon us.

Nor is it any Answer to alledge that *Some* (as We pretend at least) have had such Evidence; and why not *We*, as well as *They*? Because it was necessary that Miracles should be wrought and witnessed to by *some* Persons; Otherwise there could

have been *no* Proof *at all* of That divine Authority ; nor any *Foundation* for That Faith of which we have all this while been speaking. But to proceed.

The Unreasonableness of This Demand will farther appear ; if we consider that tho' we do not now see *Miracles*, as Those did who lived in the first Ages, yet we have *much Evidence* for the Truth of our Religion which They *had Not*. As the wonderful Propagation of Christianity, the Fulfilling of Prophecies, especially That concerning the City and Temple of *Jerusalem*, together with the wonderful Dispersion, and yet (no less wonderful) Preservation of the *Jews*, before mentioned. To which we may add the *Silencing* of the *Heathen Oracles* in the first Ages of Christianity ; and the Efficacy of it in in *Heathen Countries* at *this Day* ; the Devil there having no Power to torment Christians, as He does his miserable Vassals the Natives, by the Confession, and to the Admiration of Those Natives Themselves : As we are assured by Persons who have travelled into Those Countries.

A Proposition was advanced not many Years since, that the Evidence of Christianity must in Tract of Time *gradually decrease* ; and by consequence must in a
certain

certain Number of Years be quite *worn out*. To prove This, the Author went *Mathematically* to work; and was sufficiently answer'd in his *own way*. How exact soever his *Calculation* might be; all was wrong, because he proceeded upon a *wrong Principle*. Had there been *no Evidence* but That of *Miracles* wrought at such a *certain Time*; and That transmitted downwards to succeeding Generations *only by Word of Mouth* (which his Argument supposed, or else it was built upon nothing) his Demonstration might have been true, and just. But the Case is quite otherwise; and so his whole Process falls to the Ground. The *Miracles* wrought were committed to *Writing*; which *Writing*, instead of *losing*, has gain'd *Authority*, in *Tract of Time*, by a *great deal* of *new adventitious Evidence*. Like Rivers, which widen as they run, by the Accession of Streams, and Brooks, running into them.

Have We then, it will be said, *more Evidence* for the Truth of Christianity, than They had, who *saw the Miracles*? I have not yet affirm'd *That*. All I have hitherto said is, that We have a great deal which They had Not: And the Assertion is most true. However, I now answer to the Question directly: Yes;

We *have* more Evidence than They had in *one* Sense, tho' not in *another*. Ours, I confess, does not *at first*, or *all at once*, strike so *strongly*, and *forcibly*, as Theirs did: What we *see*, or *feel*, what strikes the *Senses*, and the *Fancy*, or *Imagination*, as well as the *Judgment*, makes, it must be acknowledged, a more *immediate*, *speedy*, and *lively* impressi^on, than what we *prove*, and *make out* by *Deductions* of *Reason*, tho' never so clear and uncontestable. In *This* respect, I grant, we have not *more* Evidence than They had; no nor *so much*. But then take it in *another* Sense, *viz.* with regard to the *Compass* and *Extent* of the Evidence; and We *have* more, *much more*, than they had who were *Eye-Witnesses* of the Miracles. The *Attestation* of *Miracles* We have, as well as They; tho' in a *different Manner*: They by their *own Senses*, We by *Testimony* from them. And there is one very material Circumstance in our Favour, even under the Head of Miracles. *They saw* only *some* of them; one Man These, another Those, at different Times, and Places: *We have an Account* of them *all*; And being put together they add great Strength to one another. But *besides Miracles*, we have *many more* infallible Proofs, which They, most of them

them at least, *neither had, nor could have*; they being of such a nature, that Nothing but *Time* could shew them. What Those are, I have more than once said; and will not here repeat it.

But after all, it may be alledg'd, (and I confess our Thoughts are continually apt to be running this way) that *Seeing is Believing*; There is no Satisfaction like it: And I myself have granted that what strikes upon our Senses, affects us more strongly than what we have only upon Report, and Testimony, or prove by Deductions from Reason. And therefore some Persons at least, (many, we may well suppose) would probably be convinced by the *Sight* of Miracles, who are not so by the bare *History* of them. As to the Probability, or Improbability of This, with regard to different Persons differently inclined and disposed; That will be considered under the Third and Last general Head, to which it more properly belongs. At present, admitting what is here said to be true; yet I answer *1st*. (As above) We have now Evidence *enough*, and *more* than enough; and therefore have no Reason to demand more. *2^{dly}*, The *Frequency* of Miracles would destroy the very *Nature* of them, and make them no Miracles at all. *3^{dly}*, It is inconsistent both
with

with the *Wisdom*, and *Majesty* of God, to be every day putting the *Frame of Nature out of Order*; for the *Conviction* of Those who have *sufficient Means* of *Conviction already*; and that too not only from *other Arguments*, but from *Miracles themselves*, tho' they did not *see* them.

To demand fresh *Miracles* therefore is unreasonable and absurd, perverse, and unjust; in the *Nature of Things*, and with respect to the *Evidence* itself. But it is moreover unreasonable in *another Sense*, and upon *another Account*; i. e. foolish, and imprudent with respect to *Ourselves*, and our *own Interest*. It is more *virtuous*, and *praise-worthy*, more *honourable*, and deserves greater *Reward*, to believe upon the *Proofs* we now have, than upon Those (could we have them, as it is not fit we should) which are thus *impertinently* and *presumptuously* demanded. *Thomas* (says our *Blessed Saviour*) *because thou hast seen me, thou hast believed*; *Blessed are Those who have not seen, and yet have believed*. Joh. xx. 29. That *Maxim* just now mentioned, *Seeing is Believing*, however currently it passes in the *World*, is, strictly speaking, not true, nor good *Sense*. What we *see* we do not properly *believe*, but *know*: *Faith*, or *Belief*, being an *Assent* upon the *Testimony* of Others.

Others. Did not They then *believe*, who *saw* the Miracles? Yes; They believed *Those* who *wrought* the Miracles: But they did not believe the Miracles *themselves*; for they *saw* them. 'Tis *more* Faith therefore, and *better* Faith, to believe *Those* who *wrought* Miracles, without *seeing* them wrought: Because we make more Use of our *Reason*, than *Those* who saw them; Ours is a more *cool*, *se-date*, and *deliberate* Assent, than *Theirs*. *Theirs* indeed was rational; and I have shewn that Ours is so too from the Sufficiency of the Evidence. But then I say, that for the Reasons before assign'd our Faith is more *laudable*, *glorious*, and *honourable*; as the Church of *England* upon another Occasion emphatically speaks.

I know it has been said by Some, that the Faith of the first Converts to Christianity, both from *Judaism* and *Gentilism*, was better than Ours; or else that it was fit they should have, and they accordingly had, better Evidence than we Now have; because of the Prejudices under which they laboured, being born and bred up under the Influence of a Religion which Christianity came to destroy. But because the Infidels among Us, tho' born and bred Christians, are as much prejudiced against our Religion, as any *Jew*
or

or *Gentile* could be ; I have chosen to wave That Consideration : Desiring, in This part of the Argument, to be understood chiefly of Persons now living, Those of our Time, who are prejudiced against Christianity : Whose Faith (would they conquer those Prejudices) would be such as I have represented it. Not but that, in the main, it holds true of All. For since no Man ought by the Prejudice of Education to take his Religion upon Trust, but to enquire into the Grounds and Reasons of it, as far as his Abilities will permit, and to supply his Want of Abilities by the Instruction of Others ; the Faith of every Christian, living at this Distance of Time from the first Promulgation of the Gospel, is for the Reasons before assign'd the more commendable. And in This Sense, I suppose, the Words of our Saviour to St. *Thomas* ought to be understood.

There is no Reason therefore, at this time of day, to demand fresh Miracles. Or if they should be granted ; yet

III. Those who *demand* them *would not be convinced* by them. Which was my Third and Last general Head. This may seem a strange Assertion : and many of you, I doubt not, have all along thought

thought it so. What? You will say: Does it follow that because a Man yields not his Assent upon the *Report* of Miracles, therefore he would not upon the *Sight* of them? Nay is it not more likely that he would, than that he would not? How then comes This Proposition to be so positively laid down; *If they believe not Moses and the Prophets, neither will they be persuaded tho' one rose from the dead?* But notwithstanding This Appearance of Difficulties at first sight; I hope to shew that it is a most rational Proposition, entirely agreeable to the Nature of Things, to Reason, and Experience. In order to which we must here in the Entrance observe, that Aphorisms or Maxims of This Kind are not only in holy Scripture, but in all Writings, often laid down indefinitely, without Restriction or Limitation; which yet they may admit of in certain Cases and Circumstances. If *Some* would *certainly* not be Thus persuaded, and Others *probably* would not, tho' *Some* perhaps *would*; That is enough to warrant the Proposition express'd in these indefinite Terms. Those Words *probably*, and *perhaps*, cannot indeed take place as to *God*; tho' they may, and do, as to *Us*. He *certainly knows* who *would*, and who would *not*, be thus convinced; and that without
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any *Force* upon Either. Nay we Our-selves can very well form an Idea of a Person, upon whom no Arguments or Evidence will prevail. If a Man be *thoroughly* and to the *last degree* prejudiced; *nothing* will convince him, or rather make him own that he is convinced, tho' he really is. For This latter is often the Case; and it is the worst Sort of Infidelity. It is not in the Power of Men, or Angels, of Mathematical Demonstration, or sensible Evidence, to satisfy Those who are resolved *not* to be satisfy'd. For either they will not attend to the Evidence, nor see it, tho' it be even forced and thrust upon them; or will deny that they see it, when they really do. It is a common Expression among us; Such a thing is *as clear as the Sun at Noon-day*: But even the Sun at Noon-day is not seen by Those who *shut their Eyes*: Or if with their Eyes open they should insist upon it that the Sun does *not shine*, or at least that they do *not see* it; who would argue with them, or endeavour to persuade them? There is no End of Cavilling; and Such as are so disposed may start numberless Objections not only against an Apparition of a Spirit, but against the Sight of a Man raised from the Dead, or any other Miracle wrought

wrought before their own Eyes. In short, Men *incurably prejudiced* will not believe upon any Evidence whatsoever. *Seeing* Matt. xiii. 13. *they will not see; and hearing they will not understand:* As our Blessed Saviour speaks. I have above observed, and here appeal to all Mankind for the Truth of it, that there is Certainty in Faith, even human Faith, as well as in Science. And if Men who are, or pretend to be, extraordinary Wits, and deep Philosophers, reject all the Evidence which I have shewn to be more than sufficient to prove the Truth of Christianity; wantonly, and presumptuously demanding new Miracles for their Conviction: That very Demand shews them to be, in all probability at least, *incapable* of any Conviction. They say, we may now be deceived by the History of Miracles: And I answer, so we might, had we seen them, if God would have permitted it: But That would have been inconsistent with his Goodness and Justice; And so it is, that he should suffer us to be deceiv'd by the Evidence, as we now have it. I say the Objection would have been as strong in That Case, as it is in This; since we can no more find any Deceit in the *Account* given of the Miracles, than we could have done, had we been *Eye-Witnesses* of them: And the
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mon Faith of Mankind is a Principle we proceed upon in some Cases, with as little Doubt as we do upon the Assurance of our Senses in Others.

To This we may add that Those who lived in the Days of Christ and his Apostles, when the Miracles were wrought (one of which by the Way was That of *one sent to them from the Dead*, and a *Lazarus* too, not as an *Apparition*, but, which is much more convincing, *restored to Life*, and raised from the Grave, *Job. xi.*) I say Those who lived when these Miracles were wrought, and own'd the Truth of the Facts, were not all converted: Some believed, and Others believed not. And Those who were converted, were so not because of the Miracles *only*; but also because they *were ordained to eternal Life*, as St. Luke speaks *Acts xiiij. 40.* that is, by a *ductile*, and *teachable* Temper *fitted and disposed* for the Reception of the Gospel. Let the *real Causes* of Infidelity, such as Lust, Pride, Perverseness, the Prepossession of former Opinions, and other *Prejudices*, be removed from the *Will*; and the *Proofs* we *now* have will soon satisfy the *Understanding*. If those Prejudices are not removed, even the Sight of Miracles will not convince: As appears

pears from the Case of the obstinate *Jews*, just now mentioned.

Be it so then, you will say, as to Persons thus *incorrigibly obstinate*; but notwithstanding That, Those who are *less prejudiced* would probably believe upon the Sight of Miracles, tho' they do not upon the bare History or Relation of them. I answer; Perhaps they would, and perhaps too they would not. The Grace of God (without which we can do no good thing) might be justly deny'd them: And we have Reason to think it would; since they have rejected those sufficient Means of Conviction which he has already afforded them. It may possibly be insisted farther yet; that Many may be, and actually are, too lazy, or ignorant, or Both, to go through the operose Deductions of Reason alledg'd to prove the Truth of our Religion; who would yet be convinced by the Sight of Miracles. To which the Answer is in effect the same as Before: God only knows whether they would, or no. But suppose they would: They have no Reason to expect such Evidence, since they have more than enough already; as I have often said, and it is of such moment, that it can scarce be too often repeated. But besides; their Laziness is

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certainly their own Fault; and so is their Ignorance too in a Christian Country, especially in such a Christian Country as Ours. And 'tis false to say that the Proofs of Christianity, as we now have them, are operose, or difficult. They are drawn from plain Matters of Fact; and any Person, by the Use of common Sense, and common Diligence, may as easily apprehend them, as he does the ordinary Business and Affairs of common Life. What Reason then has such a one to expect God's Grace for his Conviction, tho' a Miracle should be wrought before his Eyes; since he makes no Use of Those obvious Means of his Conviction, which are already so plentifully afforded him?

I have now gone through the three general Heads I propos'd to consider; and so have finish'd the Task I undertook. For what remains; I shall briefly take notice of the principal Objections which are made by the Infidels against any Part of the Argument, and which have not been yet mentioned: And then, with some promiscuous Observations and Reflections, conclude These Discourses.

I said in one of them, that we have abundant Evidence to prove the Truth of the Facts contain'd in the *Old* and *New Testament*; and the ancient Enemies of
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our Religion did not so much as pretend to disprove them. To This our modern ones object, that there might be many ancient Books written in Disproof of Christianity; which are now lost by the Injury of Time, or (which is more likely) suppress'd and destroy'd by the Fraud and Power of the Christians. To which it is answer'd. *1st*, This is a mere precarious Saying. If *May-be's* and *Possibilities* are of force, there is no *Certainty* in (almost) any thing: And This Way of Reasoning will hold as strongly against all the Histories in the World, as against That of the Scriptures. We here observe, in Passing, that our Adversaries have little or nothing to alledge against the *bighest Moral Certainty* of the Thing, but that it *may be* otherwise: Which is to the last degree absurd, and ridiculous. Would This be allowed in other Cases? It *may be* there was no such Man as *William* the Conqueror; and *it may be* all the Laws of *England* are forged. But would any one argue with such an Objector; or think him worth the Answering? *2dly*, We have proved that if the Facts of the *Old and New Testament* had been false, they must have been known to be so, at the Times when they were published; and consequently the Jewish and Christian.

stian Religion could have been embraced by no one Person in his Wits, much less by such vast Numbers. Those Facts were *true* therefore: And whatsoever *was true* could not be *made false* by any Books; whether *lost*, or now *extant*. 3dly, These supposed Books must be written either before the *Roman* Emperors became Christian; or afterwards. If Before; The Christians were in a State of Persecution, and had neither Authority, nor Power, to suppress, or destroy them. If Afterwards; How could any Writer disprove a multitude of publick Facts said to be done three hundred Years before his time, and 'till then believ'd by all Mankind? There could be no way to disprove them, but shewing them to be in the *nature of things* inconsistent, or *impossible*: And That (if it could *ever* have been done) may as well be done *Now*; by the Infidels of the Age in which we live.

Accordingly, That has been attempted; and I think was never attempted, 'till within this Year, or two, nor any where but in our own Nation; greatly to the Honour of our Nation, no doubt. A most *extraordinary Piece* has lately appear'd, resolving our Saviour's Miracles (from the falsely alledged Authority of the

the Fathers) into mere Allegory and Allusion ; and treating the Facts themselves, as the most incredible and monstrous Things that ever were invented. This is a home-stroke indeed ; The *Axe laid to the Root of Christianity* directly. No pious Christian certainly can look upon such execrable Stuff without Horror ; nor suffer his Eyes (unless in order to prevent the Mischief it may occasion) to be polluted with the Perusal of it. If Others will read This, and such like Books ; we hope they will be so just to our Religion, and Themselves, as to read the *Answers* likewise. And if Scurrility, Buffoonery, Impudence, and Blasphemy, must pass for *Wit* ; we desire at least that no one of them may pass for *Argument*. By the same Methods which This wretched Writer makes use of, to ridicule and expose our Saviour's Miracles, one may ridicule and expose *any* strange and wonderful Facts in *any other* History ; as there are many such, which yet are universally believ'd. Suppose we could *not* account for every particular *Circumstance*, as we *can* account for the greatest Number, perhaps for every one of them ; That would be no Argument against us : The Things might be true, notwithstanding. And I have sufficiently shewn by the *general*

ral Proofs, that all Those are so, of which we are now speaking. If indeed it can be shewn that any of them is *plainly inconsistent*, or *impossible*; I acknowledge it cannot be *true*: For a *manifest Contradiction* in the *nature of things* must be more than a Ballance for any *external Evidence* whatsoever. But That has not been proved yet; and I am well assured never will be. Tho' the *Mention* of This properly fell in my way, as belonging to our present Subject; yet it is not my Business here to answer the Cavils of This miserable Man: That will soon be perform'd by other Hands; which will undoubtedly do *his Reasonings* sufficient *Justice*, and *Him* perhaps *too much Honour*.

But besides the pretended Inconsistencies in the Account of Miracles, our Adversaries alledge other *Inconsistencies* of Scripture, both in *Faëts* and *Doctrines*; as the different Genealogies of our Saviour in *St. Matthew*, and *St. Luke*; and others. They likewise object against many things, as unintelligible, trifling, low, and mean, and altogether unworthy of divine Inspiration. That there are Difficulties in the Sacred Writings I readily grant: That 'tis fit there should be, nay that 'tis in the nature of Things necessary,

ry, and could not be otherwise, I have formerly shewn : For the rest, an Answer to These Exceptions must be fetch'd from the *learned Commentators* upon the Bible. If these Objectors will not read them, but go on *cavilling*, without *seeking Satisfaction* ; it is their own Fault, and we cannot help it. Be That as it will ; the Divine Authority of the Bible in general being fully prov'd : We ought not to argue Thus, Such a thing, contain'd *in Scripture*, is *irrational*, therefore it *did not* come from God ; but Thus, It *did* come from God, and therefore it *is not irrational*.

To give a Hint or two more of the strong Reasonings against Christianity and the holy Scriptures. Some Books have been spurious ; and why not These ? *Answer.* Those have been *prov'd* to be spurious ; and These have been prov'd to be genuine. “ There have been many Impostures, pious Frauds, and false “ Miracles.” What then ? Does it follow that there were never any true ones ? Is a Counterfeit an Argument against the real Existence of the Original ? One would think it should be rather a Proof of it. But what they seem to place their great Strength in, is running divisions upon the Word *Prejudice* ; the Prejudice of

Education, and Custom, Fear, and Superstition. What if there be much Prejudice? 'Tis to be hoped there is some Truth for all That ; many Truths in the World : And if We have proved to a Demonstration, as I think we have, that the Christian Religion is one of them ; what signifies all This Noise about Prejudice ? But what I would here observe is This ; that there are not upon the face of the Earth *greater Slaves to Prejudice* than *Themselves*. It appears from the whole Tenour of their Writings and Proceedings, that some Men are as much prejudiced *against* their Education, as Others *are by it*. The Truth of This may be collected from what I have said in several Parts of These Discourses. These Men will not believe Christianity upon the *highest* Evidence ; yet, thro' the force of Prejudice, they reject it upon *no* Evidence : So that a juster Observation was never made than This, that of all credulous Persons, none is *more credulous* than an *Infidel*.

The Evidence for Christianity has, I hope, appeared to be such ; that nothing but the most *inveterate Prejudice* can *reject* it : There is Room indeed left for Wrangling ; and so (as I have shewn) there

there ever was, and must ; let the Evidence be what it will. God does not *force* our Assent, which in truth implies an Inconsistency in its very Nature ; but leaves us to believe like *rational* Creatures. If we will not ; I know of None that can be *Losers* by it, but Our selves. Tho' our *Infidels* are *so stout*, and *resolute*, and *stand so peremptorily upon their Points*, insisting upon such or *such particular Proofs* by them directly *specify'd*, and *prescribed* to the *Almighty*, and declaring they will be satisfy'd with *no others* ; that one would imagine God must needs be a *great Gainer*, and *highly obliged* to them for their Belief and Obedience. A *Folly*, and *Infatuation*, which I have not time to enlarge upon, and which indeed *no Words* can well *express* ; but what has been just hinted may *suggest* a great deal to the Thoughts of all *intelligent and considering* Persons. May God of his infinite Mercy give us All Grace to make a right Use of what has been offer'd upon This important Subject. May We who *believe* add to our Faith the Practise of all Christian Vertues ; without which our Faith will be vain. And may Those who do *not* believe see and forsake the Error of their Ways, their Obstinacy, and Infidelity, before it be too late ; before the

Arrest

Jer. xiiij.
16.

Arrest of Death over-take them, and their
Feet stumble upon the dark Mountains ;
left, to their eternal Confusion, they *find*
That *Jesus* to be a tremendous *Inflicter*
of Vengeance in the *Next World*, whom
they have *rejected* as their *Saviour* and
Redeemer in *This*.

F I N I S.





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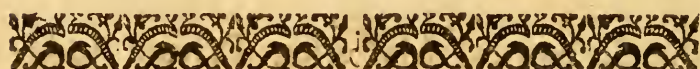
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